

50

611

65

691

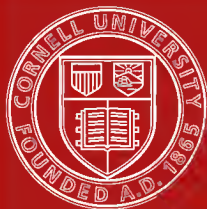
1919

CORNELL
UNIVERSITY
LIBRARY



GIFT OF

The Estate of
Magdalen Flexner



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924028193690>

A SHORT
HISTORY OF GIRONDE
FROM THE ORIGINS TO 1789

TABLE OF ILLUSTRATIONS

| | |
|--|-----|
| Historical map of the department of Gironde | 10 |
| 1. Pre-historic objects found in Gironde | 12 |
| 2. Dolmen of Curton, near Jugazan | 13 |
| 3. Menhir of Pierrefite, near Saint-Émilion | 14 |
| 4. Gallo-roman villa, near Carbon-Blanc | 16 |
| 5. Roman mosaic | 17 |
| 6. Law-suit about a slave | 19 |
| 7. Castle of La Tusque, near Saint-André-de-Cubzac | 23 |
| 8. Belt plate of the Frankish period | 24 |
| 9. Mill of Bagas | 40 |
| 10. Castle of Roquetaillade | 41 |
| 11. Romanesque style : the choir of Rimons | 44 |
| 12. Gothic style ; Saint Come church | 45 |
| 13. House in the Renaissance style at Bordeaux, St-James st. n ^o , 16 | 66 |
| 14. Place Royale at Bordeaux | 67 |
| 15. The Grand-Théâtre of Bordeaux | 81 |
| 16. XVIIth. century house at Libourne | 85 |
| 17. Bazas cathedral | 93 |
| 18. City-hall at La Réole | 98 |
| 19. The " Honor " of Lesparre | 100 |
| 20. Saint-Émilion | 103 |

Those illustrations were especially drawn for this book by

M. OUDOT DE DAINVILLE

Paleographer and Archivist

A SHORT HISTORY
OF THE
Department of Gironde

FROM THE ORIGINS TO 1789

BY

J.-A. BRUTAILS

*Correspondant member of the Institut,
Keeper of the Archives of Gironde.*

Paul COURTEAULT

*Professor at the Faculty of Letters
of Bordeaux*

With a preface by **Raymond THAMIN**

*Correspondant member of the Institut,
Rector of the Academy of Bordeaux.*

Translated by **PIERRE BERGER**

Chargé de cours at the Faculty of Letters of Bordeaux.

BORDEAUX

PRINTING OFFICES GOUNOUILHOU

9-II, GUIRAUDE STREET, 9-II

1919

10
6011
65
B91
1117

This book was written first for our school-children, but it appeals likewise to the general reader. This translation has been made especially for our English and American guests and friends. It is our dearest wish that the reading of this little volume may make them know and love better both Bordeaux and the Gironde country.

THE PUBLISHERS.

TO MONSIEUR CAMILLE JULLIAN

MEMBER OF THE INSTITUT,

PROFESSOR OF NATIONAL ANTIQUITIES

AT THE COLLEGE DE FRANCE.

Dear friend,

We dedicate this little book to you. It is a small ; but we would like the Gironde school-children, when they read it, to find, on its first page the name of the man who has done so much for the knowledge of the history of their country.

Very heartily yours.

J.-A. BRUTAILS.

PAUL COURTEAULT.

PREFACE

To the Gironde school-children

I was the first to read this book, written for you; its authors thus tried it on a very old student before giving it to very young ones. I only wish that the young ones may read it with the same pleasure as the old one.

The same pleasure, but also the same profit. You love your fatherland, do you not? You do love it well, indeed. But the love of our little fatherland is an element of the love of the other, the larger, the true one. Understood as they are in this book, the histories of both those countries penetrate each other. The history of the Bordeaux country represents on a small scale the history of France. But there is in it something more real and homely; it appeals better to your imaginations because it lives in the old buildings, in the names of the towns, even in their sites. Read, and you will know why Blaye is at Blaye and La Réole at La Réole. The very roads live and speak, when we know their historical importance, the kind of pilgrims or merchants who followed them, the shrines to which they

went, the old legends and songs which stirred their memories.

Instead of withering the beauty of a landscape, a little geology and botany give it more life; it is the same with a little history. A man who does not know anything, however little, of history, walks like a blind man over all the past, without finding any joy in that flower-garden which his feet are trampling upon. It is as if he was lacking one of the senses. He is deprived of pleasures which are well worth those given to our sight or our smell by flowers of another kind. Read, and henceforth you will enjoy some of those pleasures.

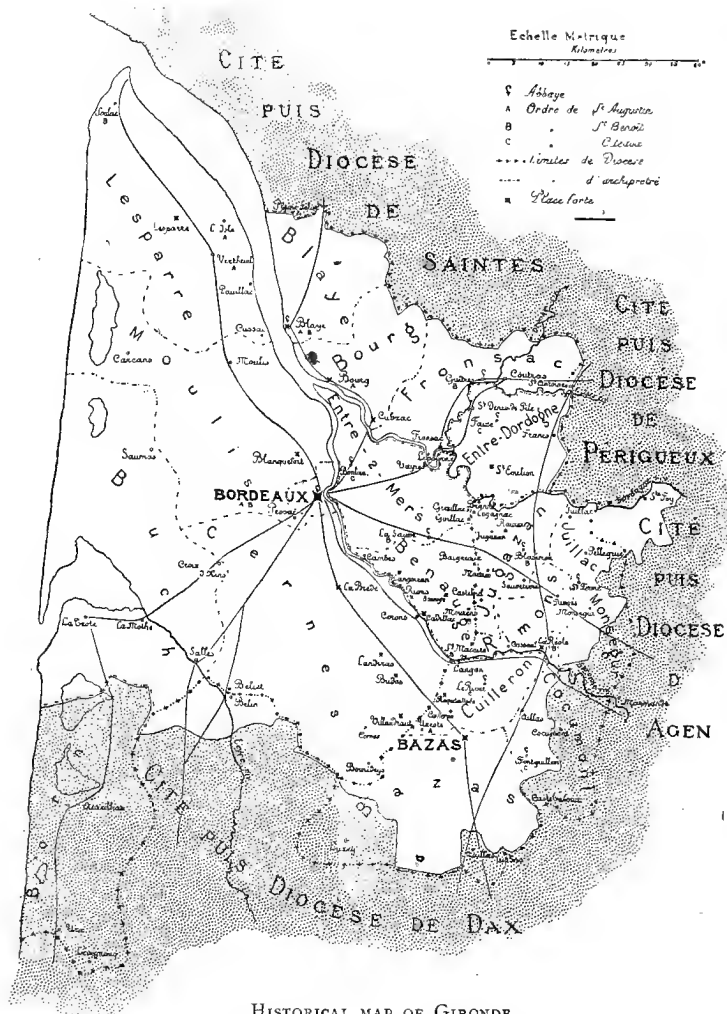
But pleasure is not the proper word. It is rather the pious respect for the past that I should like to see rising in you. Indeed, you will be men of to-day and even of to-morrow, and we should regret it, if it were otherwise. But it can do you no harm to know the past which has made to-day what it is and to-morrow what it will be. For the past is never completely past; it lives long. The dead live, as well as the living, in the living themselves, in their institutions, in the liberties which they won with such difficulty, in order to bequeathe them to their children, in their dreams also, in the heirlooms of their hopes, cherished a long time before being fulfilled.

Keep especially a pious respect for the stones. They have the advantage of living longer than men and of being thus, as long as they last, a link between the generations. It is a great happiness to live in the house where our parents lived, where our children will live after us, so much so that the name of house

means at the same time a dwelling and a family. It is also to some extent a happiness to live amongst the old buildings, be they ever so humble, which are left us from the past. Our enemies have felt it; they have tried even now to destroy the most worthy of veneration among our old stones. Have a greater love for those they have been unable to reach. Love especially your churches, which would be yours even if you did not go and pray in them, because they are nearly always the most ancient property of the village, because they are, as this book puts it in such an admirable way, the jewels and heirlooms of the great family of France.

Read and learn, for it is your home which is the subject of this book. You have met about the Gironde region those exiles, which are called refugees, refugees in their large fatherland, but exiled from their small one. You have heard them moaning, and you have learned how much a man regrets his home when he has lost it for a time. But there is another way of being an exile, though at home. It is when a man, through ignorance, is a stranger to his own surroundings, to his own country. May the lamentations of the exiles make you shudder at the thought of such a trial; bind your affections still more closely with everything around you, and fill your minds with the fear of being like exiles of another kind, who have neither eyes to look nor a heart to love!

RAYMOND THAMIN.



HISTORICAL MAP OF GIRONDE.

This map drawn by M. Bordessoules, road-engineer, is pretty nearly the same as that of M. Jullian in his *History of Bordeaux*. The limits of the dioceses are marked according to the most ancient documents which we have and which date, for the diocese of Bordeaux, from the XIIIth century, for that of Bazas, from the XVIth. The full lines give the approximate directions of the Roman roads. The space in white on a grey background corresponds to the present department.

A SHORT History of Gironde

FROM THE ORIGINS TO 1789

BEFORE THE ROMANS

Pre-historic Period.

History, which gathers and collects texts, does not give us any information about the remotest times, on which there is no written document. Those primitive times are called the pre-historic period; we know it by man's works and dwellings, by his tools and weapons, by the traces of his meals. Pre-historic science studies those most remote periods. It has found a good field of work in the south-west of France, especially in Dordogne. For the department of Gironde, it is greatly indebted to the learned researches of M. François Daleau, of Bourg, and of the Abbé Labrie, vicar of Frontenac.

It is impossible to tell, even within thousands of years, what was the length of the pre-historic period. It was exceedingly long, so long that it saw the transformation of the climate of our regions, and also the transformation of the species of animals which inhabited them. There was an age of hot temperature, in which lived the hippopotamus, the rhinoceros, the hyena; an age of cold, with big bears, mammoths, reindeer, bisons, etc.

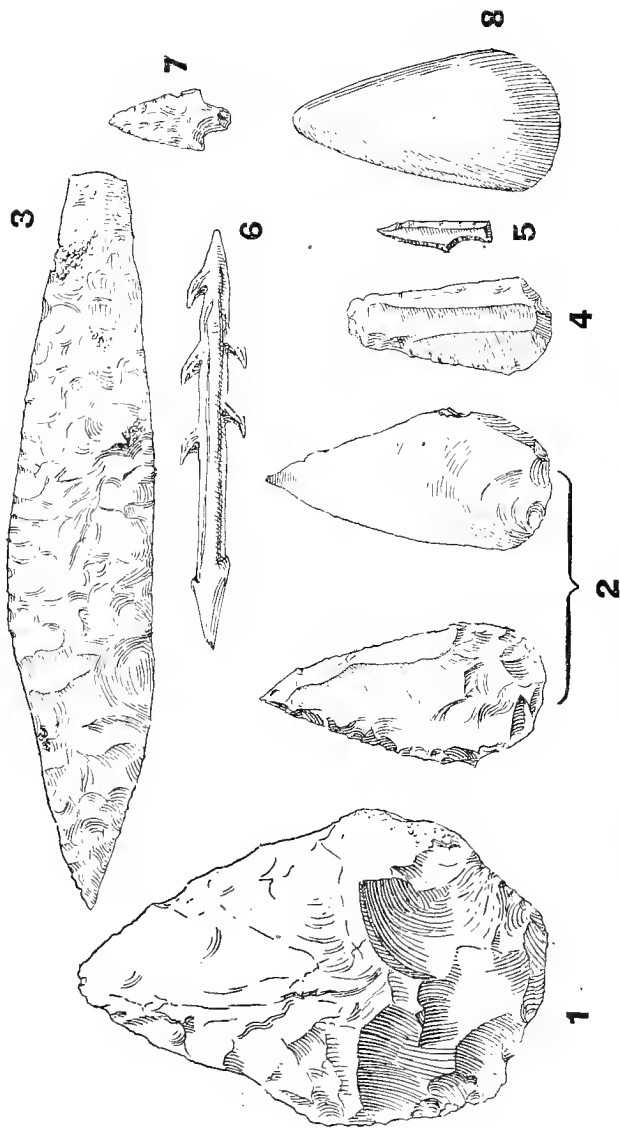


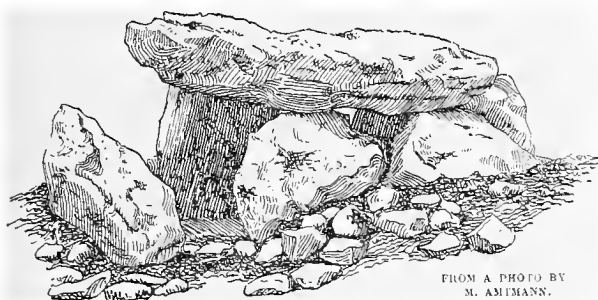
FIG. 1. — *Prehistoric objects found in Gironde* (from the Abbé Labrie's collection).

1. Tool shaped like a big almond; a part hollowed in towards the base was used to place the thumb and grasp the tool. — 2. Pointed tool; one face is the rough face of the flint. — 3. Arrow-head shaped as a laurel-leaf. — 4. Scraper. — 5. Notched arrow-head. — 6. Harpoon made out of rein-deer horn, the grooves hollowed on the teeth were probably made to contain poison. — 7. Arrow-head of the time of the polished stone. — 8. Axe in polished stone; they were mounted on a piece of stag's antler, which was fitted into a handle.

**Divisions of the
Pre-historic
period :
chipped
and polished
stone.**

In the beginning, man, either to work or to fight, made use of chipped stones (*fig. 1*). They were flints, from which chips had been taken off, by knocking or by strong pressure. Thus, the flints received the necessary shape, and became tools of various descriptions : puncheons, scrapers, arrow-heads, poniards, etc.

The dog, the horse, the ox, the sheep were still wild



FROM A PHOTO BY
M. AMMANN.

FIG. 2. — *Dolmen of Curton, near which was Jugazan.*

Dolmens are vertical slabs on which one slab has been laid horizontally. In most of the dolmens of Gironde, this horizontal table-slab has fallen down. It remains in the dolmen of Curton, near Jugazan.

animals. Man lived on the produce of his fishing or on game which he killed, reindeer or wild oxen. He was clad in skins and lived in huts or caverns on river-banks. One of the most famous of such caverns in our country was discovered by M. Daleau, near the Moron, in the commune of Marcamps, near Bourg. There are drawings of animals engraved on the rock inside. During that period of chipped stone, such cavern decoration is the proof of a wonderful artistic instinct.

During the next age, which was the age of polished stone, tools and weapons were pieces of smooth stone. Man became a shepherd and a farmer. He cultivated

corn and cereals, made potteries, wove cloth and linen. Then great numbers of men lived together in important groups, and were able to move enormous stones and build up megalithic monuments (i. e. made of big stones), such as *dolmens* (fig. 2), made of a flat slab resting on several upright stones, the whole being very roughly hewn, or *menhirs* (fig. 3), tall stones fixed in the ground. There are in Gironde a few dolmens,

and, in the neighbourhood of Saint-Emilion, a menhir, which gave its name to Pierrefite.

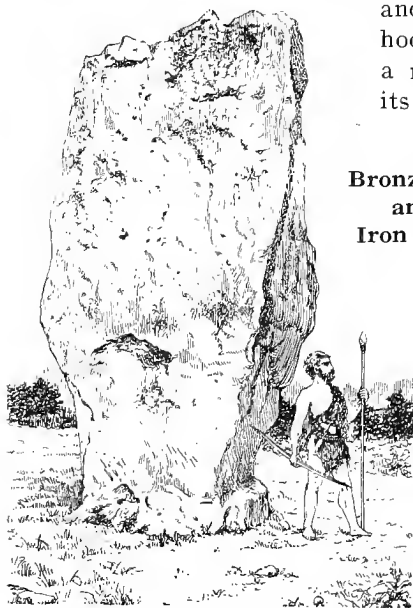


FIG. 3. — *Menhir of Pierrefite, near Saint-Emilion.*

This menhir gave its name to the quarter of Pierrefite (i. e. a stone stuck in the ground) on the banks of the Dordogne, near Saint-Emilion. It is nearly 15 feet high. It is by far the finest in the region.

Bronze age and Iron age. Traders brought into our country a small number

of metal articles, which we find mixed with stone tools: bronze came in about 2,000 B. C. and iron about 900 B. C.

The tribes living then in our region were called Ligurians. About the 7th century B. C. the Iberians coming from Spain invaded the best parts of what

has been called since « Gascogne ». It is likely they came as far as Bordeaux. Ligurian tribes continued

living in the poorest parts of the land : the « Medulles » in Medoc, the « Boians » towards La Teste-de-Buch ; the « Basates » at Bazas and in its vicinity. The presence of Greek colonies, sometimes supposed, has not been proved.

During the ivth century B. C. the Celts or Gauls arrived from the North-East. A Celtic tribe, the « Bituriges Vivisques » seceded from the main branch, whose center was at Bourges, and came to settle at Bordeaux and on the banks of the Garonne.

THE ROMAN PERIOD

Roman occupation.

In 56 B. C. a Roman army, under the orders of Publius Crassus, one of Cæsar's lieutenants, conquered Bordeaux and the whole country.

Gradually the Romans absorbed the Bituriges Vivisques. The country which they inhabited became a *civitas* or *city*, that is to say, an administrative division, like our departments. The *civitas* of the Bituriges was limited, to the South by that of the Basates (Bazas) and that of the Boians (La Teste-de-Buch) whose boundary passed at Croix-d'Hins (*Hins* comes from the latin *finis*, i. e. limit.). To the north the frontier of the *civitas* of the Bituriges was the same as that of the present department of Gironde. It is therefore a frontier above two thousand years old.

The Romans kept peace and order in Gauls for a long time. Thanks to the « *Pax Romana* », our country enjoyed a time of wonderful prosperity. In 276 A. D. a German invasion passed through our region like a hurricane, destroying all the wealth which was the

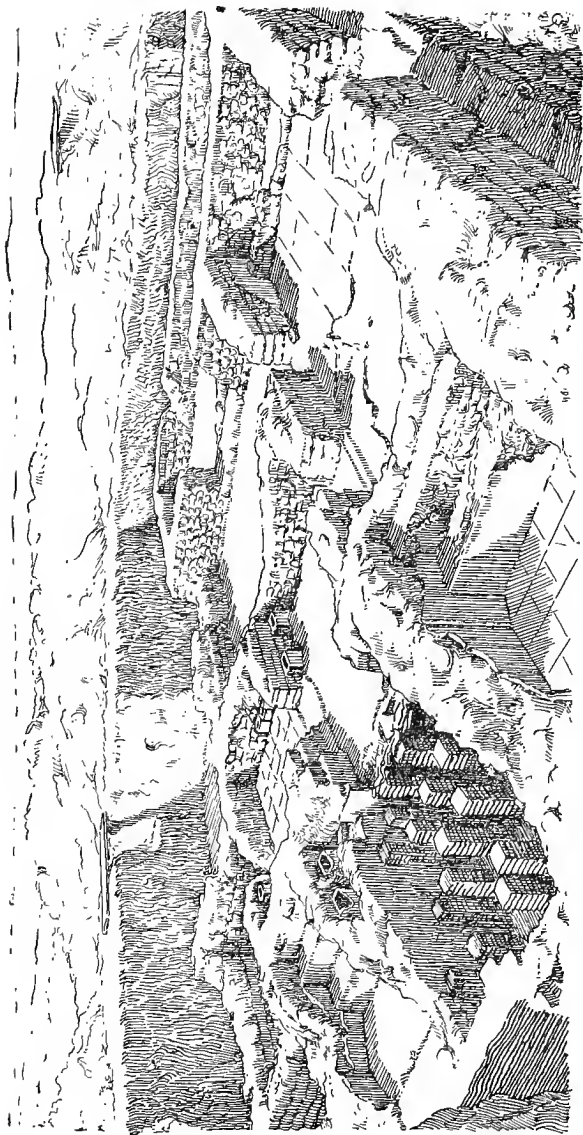


FIG. 4. — *Gallo-Roman Villa, near Carbon-Blanc.*

This villa, discovered near Carbon-Blanc, in 1900, is an interesting specimen of gallo-roman masonry made of small stones. The villa was, at least in part, heated by a hypocaust. The brick-pillars which bore the floor of the rooms above the hypocaust and the heating-pipes which rose inside the walls are still standing.

result of three centuries of work and civilization. Then peace came again; public buildings were rebuilt; the towns were enclosed in walls; villas rose again from their ruins, adorned with stone or marble statues and filled with crowds of slaves.

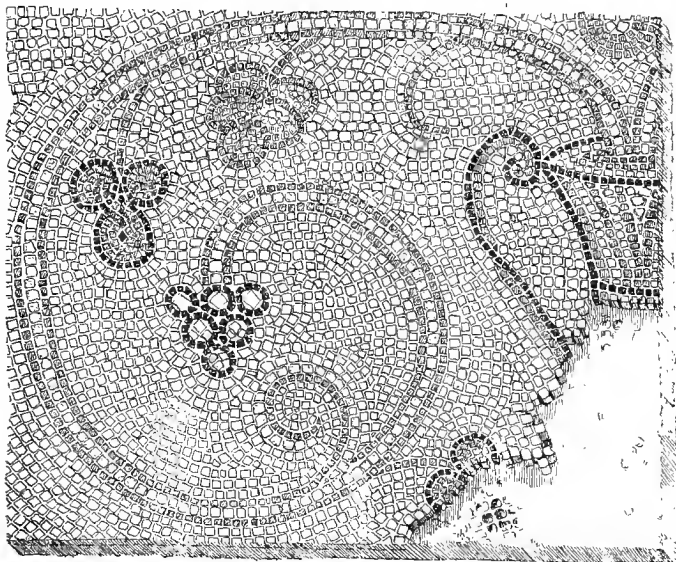


FIG. 5. — *Roman mosaic.*

This mosaic, discovered at Bordeaux, can be seen at the lapidarian museum of the town (Musée des Antiques, rue Jean-Jacques-Bel). The small fragments are combined so as to represent a vase with handles, from which rise vine branches with leaves and grapes. The design of the bunch of grapes is much simplified; one of the leaves is red-brown as in the fall season. The lapidarian museum of Bordeaux is one of the richest in the world in Roman sculptures and inscriptions.

The villas. The villas were country-houses. The landowners' estates were sometimes very large. The villas were the dwelling places of a whole world of slaves, field-workers, workmen of all kinds, and they also might be very extensive, like

that of Casseuil, near La Reole. A 14th century poet of Bordeaux, Ausonius, says they stood especially on the heights; they lined indeed the brows of the hills whose range runs parallel to the right bank of the Garonne, from which a fine view may always be had, and where living has always been easy and pleasant.

The farmer, ploughing his fields, often uncovers even now Roman walls, mosaics, hypocausts, aquaducts. The walls (*fig. 4*) are often built of small square stones not unlike the pavement-stones of our streets. The mosaics are composed of tiny cubic fragments (*fig. 5*) where various colours form several designs by their arrangement. The hypocausts are kinds of underground stoves, which were built under apartments, swimming tanks or bath-rooms; the flames were running amongst small pillars which bore a very thick upper ground floor and made that ground floor quite hot.

Many of those villas gave birth to villages, whose churches are usually dedicated to a saint of the first centuries of christianity, very frequently Saint-Martin.

Very often the villa bore the name of its owner, with the ending *acum* or *anum*. Hence so many place-names in *ac* or *an*: *Floirac*, i. e. Florus' estate; *Pauliac* or *Pauillac* i. e. Paul's estate; *Juillac* or *Juliac*, i. e. Julius's estate; *Leognan* i. e. Léo's estate; *Carignan* i. e., Carinus's estate, etc.

The properties were very carefully cultivated. Already in the 1st century of **Improvement of the Country.** our era the vineyards of the Bordeaux region were famous throughout the Roman world. Forests covered the Double, the Landes and a great part of Medoc. The rivulets and brooks, less well canalized than they are now, formed here and there swamps and marshes.

Besides the rivers, which have been so ingeniously

called, «moving roads», the Romans had a most remarkable network of roads, of highways, fragments of which can still be found, and which have given their names to some places, for instance *la Vie* (from *via*, the way, *la Caussade* (the causeway); the village of Saint-Martin-la-Caussade stood on the Roman road from Blaye to Saintes.



FIG. 6. — *Law-suit about a slave.*

The slaves were the property of their owners. There were law-suits about them as about furniture or fields. The above stone represents a suit about one. We see, from left to right, the slave, one of the litigants, the judge, the other litigant, and in the background, the witnesses. This stone can be seen in the lapidarian Museum at Bordeaux.

The defects of the Roman civilisation.

However splendid the civilization brought into the Gauls by Rome may have been, it must not be forgotten that the Roman conquest was a sudden interruption in the course of our national life and that it impeded the development of the genius of our race. On the other hand, that society, even when most prosperous, was far from realizing our ideals. There were numerous slaves (*fig. 6*); the land, very unequally divided, was in the hands of a very few patricians. «At the end of the IVth century, wrote M. Jullian, the region of Bordeaux belonged only to a small number of those powerful families ».

The aristocracy was protected against the heaviness

of the imperial taxes and the greediness of their collectors. The landowners of the middle-class, responsible for the payment of the taxes, contrived to pay as little as possible; the burden of taxation fell heavily on the small landowners and on the poor, who were crushed down under it. The common people, obliged to defend themselves against their rich neighbours and against the State, sometimes revolted, and at the end of the IIIrd and in the vth centuries, there were the riots of the Bagaudes.

But such violent means are rarely efficient. The weak craved protection from the strong. The strong little by little assumed the functions of the State, which could no longer guarantee obedience to the laws or public peace. Already this was the first dawn of the feudal system.

That organization was lacking neither strength nor greatness, but justice and humanity. Religion itself, paganism, Christianity; which made the emperors an object of public worship, was directed towards keeping up the political system, rather than towards giving help and comfort to the individual souls. Christianity, more human, seems to have been brought to Bordeaux as a result of commercial intercourse with the East. Every diocese was copied on a *civitas*. The *civitas* of the Boians lost its bishopric very early and became part of the bishopric of Bordeaux.

In 407, as in 276, the Gauls were invaded by hordes of German plunderers. Soon after, in 414, the Wisigoths arrived in our country.

The inhabitants of the Roman Empire were more intent on enjoying peace than in securing it. Besides, that peace had lasted so long that it seemed impossible

it should ever cease. And the Barbarians lived beyond the Rhine, so far from our province that they seemed little to be feared. When they became too exacting, the people had not courage enough to fight them. They signed treaties with them; they allowed them to enlist as soldiers, especially the Wisigoths, in the Roman armies. The Wisigoths quickly realized that their adversaries would never make up their minds to fight, Strong through the Romans' weakness, they came over the frontiers, settled in Southern Gauls, whose inhabitants were robbed of nearly all they possessed. The Goth kings very soon broke their bond of allegiance to the Roman empire and made themselves independent.

THE MEROVINGIAN AND CAROLINGIAN PERIODS.

BEGINNING OF THE MIDDLE AGES. Vith TO Xth CENTURIES.

The Franks ; Raids of the Normans. At the beginning of the vith century, the Franks superseded the Wisigoths at Bordeaux and in the region. It was a Frank, Charles Martel, who stopped, in 732, near Poitiers, the invasion of the Arabs coming from Spain and threatening Europe.

Charles Martel and his son Pepin le Bref were several times recalled in the country by the revolts of the Aquitans. The duke of Aquitania, Hunald, and after him his son Waïfre, vanquished though never conquered, kept on an obstinate struggle, till, at last, in 786, Waïfre, beaten and hunted down, was killed. Henceforth, Aquitania was submitted.

The ixth century witnessed the raids of the Normans. Those men were pirates coming from Scandinavia or Denmark. They rowed up the rivers in their boats, landed, plundered towns and churches, set them on fire and went back with their booty. Clergymen and laics ran away from their dreaded hordes, taking with them their sacred vessels and relics. From about 844 the country of Bordeaux was several times plundered by them. At last, in 911, the king of France granted them a province, which has since been called from their own name, Normandy.

**Origin
of the
Feudal system.** Our country was nominally under the authority of the King of France, who levied taxes on it. But this remote king no longer secured public order or administered justice. The royal taxes were not used to pay for public services; they had become a hateful tribute, paid by the people and utterly unprofitable to them.

The Merovingians had, as representatives in our country, dukes and counts who were high and powerful officials. The dukes of Gascony made themselves independent about the viiith century; they governed the country in their own names. Meanwhile, private men gradually sought for themselves and their properties, the protection of some neighbour more powerful than they, asking them to fulfil the duties which the State fulfilled no longer. On the other hand, some bolder men compelled the people to obey them. Charlemagne tried in vain to mend this state of things. The functions of the State were assumed by those violent or crafty men, who thus became lords. The whole kingdom was divided into duchies, counties, etc., all of them nearly independent. It was the feudal system.

The greatest need and requirement of the country was protection against plunder and slaughter. Hence the building of many places of shelter where the peasants could find a refuge within fortified walls. The lords organized armed troops. Charlemagne built

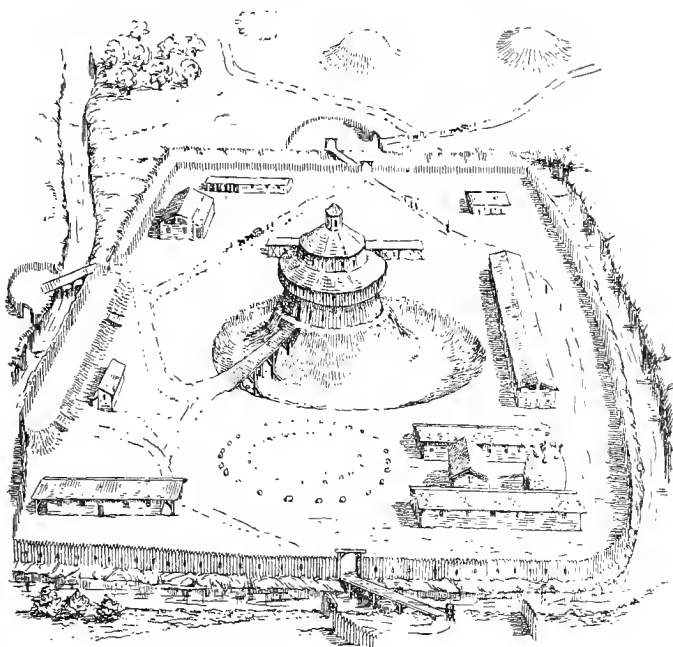


FIG. 7. — *Castle of La Tusque, near Sainte-Eulalie d'Ambarès.*

A famous architect and archeologist, Viollet-le-Duc, tried in the above drawing, to show how the wooden castle of La Tusque, at Sainte-Eulalie-d'Ambarès must have been: in the center, the tower, built on an artificial knoll, surrounded with a moat. There the lord and his family lived and it was the last stronghold if the outside defences were taken. The other buildings were the houses for the garrison, the barns, the stables, at the bottom on the right stood the kitchen. The whole is protected by a wooden stockade and moats full of water; the bridges thrown over them were destroyed in cases of danger.

or kept up strongholds which protected high roads or rivers: Blaye and Casseuil, on the Gironde and the Garonne, Fronsac and Castillon on the Dordogne, Belin on the old Roman road leading to Spain. The country little by little bristled with castles, which sometimes became bandits' dens.

The castles of that time were very lightly built, and

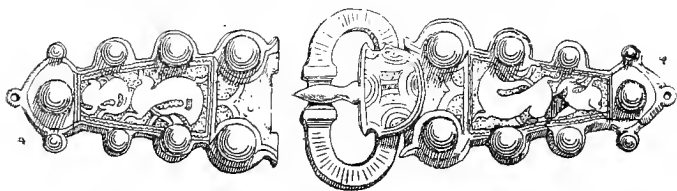


FIG. 8. — *Belt plate of the Frankish time.*

The warriors of the Frankish time were buried with their arms, sometimes richly adorned. The art of those populations, brought by invasions, is known to us, especially by their graves.

often of wood. There is nothing left of them. A famous archeologist Viollet-le-Duc, has given us a picture (*fig. 7*) of the castle of La Tusque, near Sainte-Eulalie d'Ambarès, as he thought it must have been: a central tower, which was the castle-keep, surrounded with earthworks and stockades.

All the churches of the time, whose roof was in wood, have likewise disappeared, burnt down by the Arabs, then by the Normans, then worn away by the years and the weather. We scarcely have a few of their remains, and, near Saint-Germain-de-la-Rivière, a sanctuary hewn out of the rock, Saint-Aubin.

The only things we find still extant in the ground are sarcophagi, that is coffins made of a huge hollowed block of hard stone, in which the wealthy dead were laid with their arms and jewels (*fig. 8*).

THE END OF THE MIDDLE AGES, FROM THE XIth CENTURY TO 1453.

Guienne under the English.

About the middle of the xith century, the family of the dukes of Gascony, who possessed Bordeaux, became extinguished. Their estates fell under the sway of the dukes of Aquitania, counts of Poitiers. The limits of Aquitania, down to the Pyrénées, encompassed a vast area, equal to about the third part of the present area of France.

In 1137, in Bordeaux cathedral, took place the wedding of Alienor, the daughter of William X of Aquitania, with Louis, who was soon to become king of France. Thus Aquitania was united to the Kingdom, but for a very short time. Fifteen years after, Alienor, repudiated by her husband Louis VII, married the heir of England, who was already duke of Normandy and Anjou. Thus in 1152, Bordeaux and the whole country became English for three centuries.

Yet, the kings of France did not submissively accept the loss of so fine a region. Several times they tried to reconquer it, either on the plea of their rights of sovereignty, which the marriages between great feudal families had not been able to cancel, or merely by sending armies. In 1243 Blaye was taken by Saint-Louis, who signed the peace of Bordeaux.

Bordeaux, in 1379, signed a treaty of alliance with Blaye, Bourg, Libourne, Saint-Emilion, Castillon, Saint-Macaire, Cadillac and Rions, which were called *Bordeaux' god daughters*.

**The French
conquest.**

In the xvth century, the struggle was strenuously resumed in our country. Towns were besieged and stormed, others surrendered voluntarily.

The military operations were very active after 1450. In that year, the French took Bazas from the English, in 1451 Blaye, Bourg, Castillon, Libourne, Fronsac, Finally, Bordeaux surrendered to Dunois.

But the situation was not clear. Though Bordeaux was occupied by the French, the English considered the town as belonging to them. In october 1452, they sent their best captain Talbot, to reconquer it. The campaign began again. On the 17th of July 1453 Talbot was killed and the English beaten. Soon after. Bordeaux was besieged. The French artillery, reorganized by Jean Bureau, frightened the inhabitants, who surrendered. Bordeaux became French again.

**English
domination.**

To understand the ties which bound the Bordelais region to England, we must not judge them according to our modern notions. Patriotism was then less prond and less exclusive than now. Besides, there were dignitaries who, though subjects of the French king, held some land from the king of England, and, on that head, owed him military service. Then, England levied very few taxes and bought a great quantity of wine. The union of our province with those easily satisfied masters, who were at the same time very good customers was a profitable business, readily accepted.

It must also be borne in mind that the English granted to the people a large amount of liberty, sometimes even too much, for many towns suffered from disorders which came very near to complete anarchy. Also, in 1235, the agents of Henry III of England were

accused of overtaxing the people, and about fifteen years later, Simon of Montfort, the brother-in-law of the same king and his representative in Guienne, was a violent and brutal administrator.

But, contrary to the Romans, the English did not set up their civilization, their art, their language in the place of the civilization, art and language of the country. Our province continued therefore living its own life, hardly altered by the influence of its foreign masters.

Yet it must not be thought that the English kings were indifferent to the welfare of Guienne. They issued many orders for its administration. It has been sometimes said that they carried away with them all the written documents when they evacuated the country. The rolls, relating to Gascony, the Gascon Rolls, as they are called, were for a long time kept in the Tower of London; they are now in the Archives of England at the *Record Office*.

The Gascons as soldiers. Men of our country took a share in the several Crusades. In the xith century, some went to Spain to fight against the Moslems. The Gascons, nervous and nimble, quick-minded and clever, were excellent soldiers. It even happened, at times, during the wars against the English, that Gascons had to fight against one another. Hence the following incident, which took place the day before the battle of Cocherel, and which has been told very prettily by our chronicler Froissart.

On that day, the 15th of May 1364, the English army, under the orders of the Gascon Jean de Grailly, Captal de Buch, took up its positions preparatory to a battle. As the van-guard was skirting a wood, they met a herald from the king of England, one of those men whose duties were the formal declarations of war

and the superintendence of the necessary intercourse between belligerents. This herald was called Faucon. The « capital » questioned him about the French army : « What people are they ; what kinds of captains have they ? Tell me, I pray thee, gentle Faucon. » — « In faith, my Lord, they are without doubt one thousand five hundred fighters, and all are good men at arms. » The herald then named Du Guesclin and added : « Then there are, from Gascony, your country, the men of the Lord of Albret, Petiton of Curton, and Mylord Bertucat of Albret, and there is Mylord Amanieu of Pomiers, and Mylord the « soudic » of La Trau. » When the « capital » heard the names of those Gascons, he was sore surprised ; his face flushed with red and he replied : « Faucon, Faucon ! is all this true, that thou sayest ? that those knights of Gascony are there, and also Mylord of Albret ? » « My Lord, yes, upon my faith », answered the herald. Then the « capital » raised his hand unto his head, saying angrily : « By the head of Saint-Anthony ! There shall be a match of Gascons against Gascons ! »

**War
of plunder;
the Companies.**

To many men, war was formerly an opportunity for plunder. The « routiers » (road-trampers) of that time were mercenary soldiers organized into bands which were called « Companies ». They did not fight, as our soldiers do nowadays, to defend their country and out of a sense of sacred duty ; they fought to gather as much booty as possible, to take rich enemies prisoners and ransom them. The unfortunate inhabitants of the country, compelled to come to terms with those greedy ruffians, bought of them at a heavy price the right of living and working. A treaty of that kind was called a « *pati* ».

Here is the translation of a receipt given in 1396 by Eliot of Pellegrue, who was a chieftain at Montravel,

to the commune and jurisdiction of Saint-Emilion, for an instalment of the yearly sum due to him in conformity with such a contract.

(In this document the right of *mark* or *reprisals* is referred to. When private citizens had suffered some damage from a foreigner, they made, by reprisals, any of the foreigner's fellow-citizens responsible for it.)

« Be it known of all that I, Eliot of Pellegrue, lieutenant at Montravel for the noble Gilbert of Pellegrue, acknowledge and in all faith declare having had, taken and received from the mayors and councilmen of Saint-Emilion, to wit : 31 francs and one quarter, besides 1 mark and one quarter in silver, the which sum and weight of silver they owe me on the last feast-day of Saint Thomas, before Christmas, for a quarter of the *pati*. Moreover, I acknowledge having had 14 francs as rights of reprisals, and 8 francs for expenses of prisoners and for the keeping of the cattle which I took by right of reprisals. Subsequent to the payment thereof, I, the aforesaid lieutenant, have discharged and do discharge the aforesaid mayors and councilmen, with the whole commune and district of the aforesaid town of Saint-Emilion, of the amount of the said sums, now and for ever. And, as a witness of my truth, I have given them the present receipt, sealed with the seal of the town of Montravel, which, not having mine, I recognize as my own. Given at Montravel the 15th of June 1399. »

The word *feudal* comes from the latin *feodum* which means *fief*. A fief was

The fiefs. an estate held of a superior, on condition of military service and other duties.

There were two kinds of fiefs, the noble fief and the common fief.

The noble fief was a gift of a land, of a charge, of a right of some kind, against the duty of fealty. The man who received the fief became the liegeman of the lord who had granted it, and usually owed him military

service. Hence it happened that Frenchmen, who held a fief from the king of Aquitania, fought for him against France. This military obligation was not very heavy, forty days at the most, within fixed boundaries, for instance between the Garonne and Pyrénées. When long expeditions were undertaken, it was necessary to hire soldiers.

The common fief, called also *censive* was likewise a perpetual grant of land, in return for a yearly rent or a part of the produce of the soil. In the estate of Saint-Seurin, near Bordeaux, the most usual proportion was the third part of the produce in the xiith and xiiith centuries, the fourth part in the xivth and xvth. An annuity of half the produce was exceedingly rare on that estate and we have never found it mentioned after 1300. The tenant might go away, give up the *censive* by paying a small sum as damage. As long as he fulfilled his obligations, he could not be turned out. In case of sale, he paid to the lord a sale-duty equivalent to the eighth part of the sale-price.

To realize the importance of the common fief in the social system of that time, it is necessary to remember that slavery had been abolished. The landowners had not enough servants to work large estates. Any labourer whose only fortune were his arms and his courage could take a property as *censive* and was tantamount as its owner.

This institution was very useful to the people. Unfortunately, it gave rise to many abuses, the most serious of which was that sometimes men of power, taking advantage of their great influence on the people, transformed into fiefs the smaller freehold estates, or « alleux ».

Here is the translation of the lease of a fief, dated February 20th 1376 :

« Be it known that the Reverend Father in Christ, the Honorable Lord Raimond of Aroqueys, by the grace of God

abbot, on the day this charter was written, of the monastery Sainte-Croix of Bordeaux, of his own free will, for himself and the whole order of the aforesaid monastery and all their successors, because the things hereafter written will serve to the benefit and improvement of the said monastery, has given and granted, conceded and delivered as a feudal fief, according to the wonts and habits of the Bordelais, to Marie of Bernacauda, widow, at one time wife of Bernard Francès of the parish of Saint-Remy at Bordeaux, the which widow receives the present fief-lease with all and every clause and condition thereof, contained in the present charter, for herself, her heirs and all her descendants, all those twenty-one furrows of land which stand in the large isle of Macau, as they stretch between the willows of Master Pierre of Lafont, public notary, on one side and the uncultivated ground of the same lord Abbot on the other side, going in length from the river on Jalet side at one end, the space of two « versanes », as far as the uncultivated ground of the said lord Abbot, at the other end. And the same lord Abbot, for himself and the said order, in the presence of the said order and of myself, public notary, and of the witnesses named below, hath feudally bestowed the whole as a fief, in the form of a new fief, on the said Marie of Bernacauda, the said Marie receiving the grant for herself, her heirs and descendants now and to come, to wit: against payment of two pence of current Bordeaux money at the moment of receiving the grant; besides the same at every change of landlord or tenant; moreover the fifth part of the product of the soil which will grow each year on the aforesaid twenty-one furrows of ground, this fifth part to be carried and taken to the large hall of the aforesaid lord Abbot, at Macau. The which twenty one furrows he must have planted and supplied with props, sticks and withe-plants within the space of four years. »

In the last part of this deed, Marie of Bernacauda pledges herself to take to the Abbot's court of justice all law-suits concerning the said fief, not to give it away herself in fief, not to give it to any church or any tax-paying man.

The Peasant's condition. The farm was called in Gascon *estatge*, in French a *manse*. The peasant owed a tax for his manse, sometimes also a personal tax. The tax paid thus for his own person, or poll-tax, was called *questa*, in French *taille*. We do not know, in most cases, what was its amount. It is believed that some peasants were liable to limitless taxation « *taillables à merci* », which means that the amount of their tax was left to the landlord's judgment, who levied whatever he pleased. These peasants were called in our country *questals*, *questal serfs*.

In the time of the Romans, *servus* meant the slave. At the end of the Middle Ages, *servus* was the serf, obliged to reside in his manse, to maintain a fire on his hearth, but no longer passively subjected to the will of a master. The condition of the serfs in the Bordelais region seems to have been better than the average.

As far as we can judge, the « *corvée* » or labor-duty was, in our province, pretty light; in the middle of the XIVth century, the inhabitants of Caudéran, le Bouscat and la Vache owed altogether 300 days' work to their landlord, who was the Chapter of Saint Seurin.

The clergy levied on the wheat, wine and other products of the soil, a tax called tithe (in French *dîme*) because it was at most equal to the tenth part of those crops. It was the payment for religious service and ceremonies.

Unsecure state of the country. It is difficult to say, with accuracy, what was the state of the inhabitants of our country under the feudal system, during the period before the XIIIth century.

We have very few chronicles of those years. Besides, the chroniclers usually note the extraordinary events in the life of a people, the crimes and catastrophes. The inconvenience of studying medieval society merely

according to the chronicles is the same as if we described the present state of our times according to the accounts of criminal trials and small items of information in newspapers. A single ruffian engrosses public attention much more than thousands of peaceful citizens.

Yet we know that our country, like all other provinces, especially during the xth and xith centuries, lived shut up, confined within itself. If the crops were not sufficient, all purchase from neighbouring provinces was forbidden and famine prevailed throughout the country. Epidemic diseases caused frightful disasters.

When a man was attacked and injured or robbed, there was no means of obtaining redress from the king, who lived too far away or from the rough local lords who often were brutish and rapacious. Everybody had to take justice into his own hands; hence there rose frightful private wars, odious robberies, plunderings and slaughters. Those ages deserve rightly to be called iron ages.

**Return
to order.**

In that society given up to violence, two powers were making for order : the church and the king. The kings were, instinctively and for their own interest, the adversaries of the encroaching lords. As for the church, though it was a part of the feudal system, it represented the moral principles of humanity, of respect for the rights, of compassion for the weak. It alone wielded real authority. An historian tells us that in 1130, Saint Bernard, having been unable to persuade William II duke of Aquitania not to commit an injustice, went to him, holding in his hand the Holy Sacrament, and addressed him thus : « Behold thy Judge, into Whose hands thy soul shall fall one day ! ». The duke trembled, reeled back, and craved mercy.

The bishops of our regions contrived to establish the Peace of God, which protected people without arms,

whether clerics or laics. The council of Charroux, presided by the archbishop of Bordeaux in 989, decided as follows : « If anyone enters by force a church and takes anything from it, let him be accursed ! If anyone steals the property of a peasant, his sheep, his ox, his ass, let him be accursed. » The Truce of God which ordered the suppression of all fights during definite periods diminished again the evil.

Little by little also, men became conscious of their rights. They succeeded in having them written down. Thus regulations, fixed habits superseded arbitrary decisions. The questal serfs gradually disappeared, the taxes became lighter. The first half of the xvth century had much to suffer from wars and from periods of severe cold. Yet between the beginning of the xith and the middle of the xvth centuries, the conditions of life amongst the peasants of the region of Bordeaux were improved in a notable fashion.

The Monks. Amongst the nobility, whose chief business was war, amongst the people who, by dint of work, managed to preserve their food and their ground from plunder, the monasteries, with their systems of cultivation, their libraries, their fine churches, their artists, were an element of progress. The first monks had contributed largely to the cultivation of the merovingian Gauls; the monks, contemporaries of the Capetians, followed that tradition, as we shall see further, in the history of La Sauve.

The most ancient order in our country is that of the Benedictines, founded in the viith century by Saint Bennedict. Since the xith century, it has included two branches : Cluny and Citeaux, who borrowed their names from two famous abbeys of Burgundy, whose influence was very great throughout Christendom. The chief benedictine houses are abbeys, with an abbot

at their head. The secondary houses are priories whose heads are called priors, and which are under the dependence of an abbey.

The Augustinians and the Premonstrants followed the rule of Saint Augustine (ob. 430). The regular canons, as those of Saint-Seurin of Bordeaux, depended on the great order of Augustinians. Their churches were called *collegial*.

The Preaching Friars or Dominicans, the Minor Friars or Franciscans held their rules from two saints of the XIIIth century, Saint Dominic and Saint Francis of Assisi. They settled in towns as did also the Carmelites and some religious orders of women.

There were, besides, many other orders, as for instance, the Carthusians, or the Templars, the Hospitallers which were both monks and warriors.

Here is a list of the best known religious houses within the limits of the present department of Gironde.

Benedictines of Cluny: Sainte-Croix of Bordeaux, founded about the VIIIth century, ruined by the Normans, rebuilt about 1000. Saint-Emilion, where, in the XIth century, regular canons took the place of the Benedictines; La Sauve, Guîtres, Saint-Sauveur-de Blaye, Blasimon, Saint-Ferre, La Réole, Soulac, Saint-Macaire.

Benedictines of Cîteaux: Faize, near Lussac, founded in 1137, Bonlieu near Carbon-Blanc, founded in 1141; Le Rivet, near Auros, founded in 1188, Font-Guillem, near Masseilles, founded in 1124.

Augustinians: Saint-Romain-de-Blaye; L'Isle near Ordonnac; Saint-Vincent-de-Bourg.

Premonstrants: Vertheuil; Pleine-Selve.

Hospitallers and Templars: Bordeaux, Saint-Emilion, Sainte-Foy, Villemartin, Sallebruneau, Montarouch,

Roquebrune, Benon near Saint-Laurent-du-Médoc, Pomerol, Lalande, Magrigne near Saint-Laurent-d'Arce, Marcenais, Queyssac near Galgon, etc.

The Communes. In the country, the inhabitants of a parish had common rights and interests : pastures to defend against the neighbouring parishes; a church to keep in good state. Whenever some difficulty arose, the parish elected one of its inhabitants as its representative. In towns, a permanent organization was necessary for the same purposes : it was the origin of the « communes ».

A *commune* was a town administered by an elected council. The first communes of the Bordelais date from the end of the xiith century. Bordeaux had perhaps a mayor in 1199, and in that very year a charter of John Lackland approved and confirmed the commune of Saint Emilion. Some documents make it most likely that those two towns and a few others gave themselves a communal organization and that the kings merely acknowledged the fact.

In our region, the communes did not take, as in the North, a hostile attitude towards the feudal lords. The richest citizens became members of the nobility. They held noble fiefs. In the xvth century, a commoner Bernard Angevin, became lord of Pujols and Rauzan. Then as always, the value of a man depended especially on his intelligence, his strength of will, his courage and his fortune. The towns themselves sought feudal titles : Bordeaux acquired in 1526 the baronetcy of Veyrines.

The « Bastides ». Among the towns who were very early granted a city-administration, the « bastides » hold, in our region, a very important place.

The name of « *Bastides* » or « *Villes neuves* » (i. e. built up town or new town) was given, during the XIIIth and XIVth centuries to the towns which were created as a whole, at once, by order of some authority. When the site of the new town had been selected, they planted a stake in the middle, and it meant that the town was founded. The ground was then divided into regular plots, along straight streets, crossing at right angles. In the middle, there was the public square, surrounded with covered galleries.

The city-hall stood on one side of this square, and the church was never very far. In order to attract new inhabitants, the founder granted them many privileges, especially their organization as a commune, and the town was fortified. In some bastides, the gates were the only stone-built parts of the surrounding fortifications. The rest was temporarily made of earth-works, moats and stockades.

The bastides are usually recognizable by their names: La Bastide, Villeneuve, Monsegur (the mountain of security), Villefranche, Sauveterre (land where you are safe, i. e. protected against prosecutions). The name may be that of a foreign town; as was wrongly believed of Bruges, near Bordeaux, though Bruges was a very old town, called *Broja*. The founder of the bastide gave it sometimes his name. Libourne and Créon owe their foundation to two English seneschals, Roger of Leyburn and Amauri of Creon.

Among the towns of Gironde, Libourne, Sainte-Foy, Cadillac, Créon, Pellegrue, Sauveterre, Monségur, perhaps Villenave-d'Ornon are old bastides. It will be noticed that nearly all those towns have become important enough to be the chief places of our modern « cantons » or even « arrondissements », which goes to the credit of the men who founded them.

The network of roads. The people of the Middle-Ages continued using the Roman roads which they kept in good repair, as well as they could. The road from Paris to Tours, Poitiers, Saintes and Blaye had lost nothing of its importance. At Blaye, the travelers got into a boat to go to Bordeaux. An old doggerel, formerly sung by the pilgrims of Santiago of Compostella, in Spain, refers to this fact :

« When we arrived at the port of Blaye
Near Bordeaux,
We had to get into the boat
To cross the water. »

Other travelers preferred journeying on land. They followed the banks of the river Gironde, then of the Dordogne, which they crossed at Cubzac, and when opposite Bordeaux, they were ferried on the other side at Tregeyt (from the latin *Trajectum*, a crossing).

Others again crossed the Gironde at its mouth, stopped to pray at the church of Soulac and came to Bordeaux through Medoc, or, on arriving at Carcans, they turned to the right and went southwards, keeping within a short distance of the sea shore. Another road very frequently used led from Angoulême and Aubeterre to Francs, Casseuil, Aillas and the Pyrénées. There was also the road coming from the Mediterranean, through Toulouse and Agen, with not a few travellers.

Social importance of the roads. On all those roads, merchants and pilgrims traveled, the former on their way to the fairs, the latter to famous shrines, especially to that of Santiago of Compostella, in the north-west of Spain. And, as they plodded on, or as they rested in the evening in the « hospitals » ready to receive them, the wayfarers looked

about them and talked together. Their imagination and their memory called up, as they passed through towns and country places, the figures of the local and popular heroes of France.

Those who came from Santiago, had seen at Roncevaux the place where Roland fell; at Belin they believed they had beheld the graves of his peers, at Saint-Seurin of Bordeaux his famous battle-horn, at Blaye his tomb.

They talked of one Princess Galienne, about whom they knew next to nothing, neither who she was nor when she lived. But they had admired at Bordeaux the ruins of a Roman circus, and they believed it was her palace, the *Palais Galienne* (now Palais-Gallien). They fancied that Galienne was the mother of a count in Médoc and that the road to Souillac had been laid by her, in a straight line, through dense forests, in order that she might comfortably go and see her son, driving in her gold coach. Thus the pilgrims collected the old legends and scattered them again, one by one, along the roads.

**The
strongholds.**

One of the consequences of the feudal organization was the building up of numberless strongholds throughout the country. Nowadays, fortifications are built against foreign enemies. Then, as interior peace was most precarious, every lord had to protect himself against the others, towns had to be fortified against a possible attack from their suburbs; in the country-villages and even at times within the towns, there were houses with battlements. The strongholds were built on some site strategically important, at the crossing of a river, or of some roads. They also protected the dwelling of some lord or a town, a village, a mill (*fig. 9*). There are in the department of Gironde a great many fortified mills.

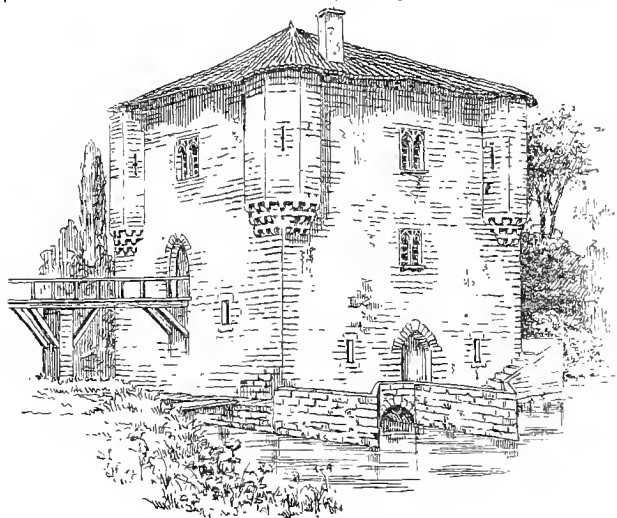


FIG. 9. — *Mill of Bagas.*

Mills are absolutely necessary to social life; so, people took great care to defend them against all attacks. Amongst the fortified mills we have in Gironde, that of Bagas is one of the most interesting.

The strongholds were, in case of need, a place of refuge for the inhabitants of the country and of unfortified or open towns.

A complete fortified place always included a recess. If the enemies broke through the outside walls, the garrison withdrew into the recess and continued fighting. From there it commanded the view of the whole place and kept it under its fire. Most of our towns were thus under the protection or the threat of a castle: Blaye, Saint-Macaire, La Réole, etc. Charles VII of France had two strongholds built in Bordeaux, to keep the people in order, the « Château du Hâ » and the « Château Trompette ». At Saint-Emilion, the king of England had a castle, the « Château du Roi », which was still unfinished in 1237.

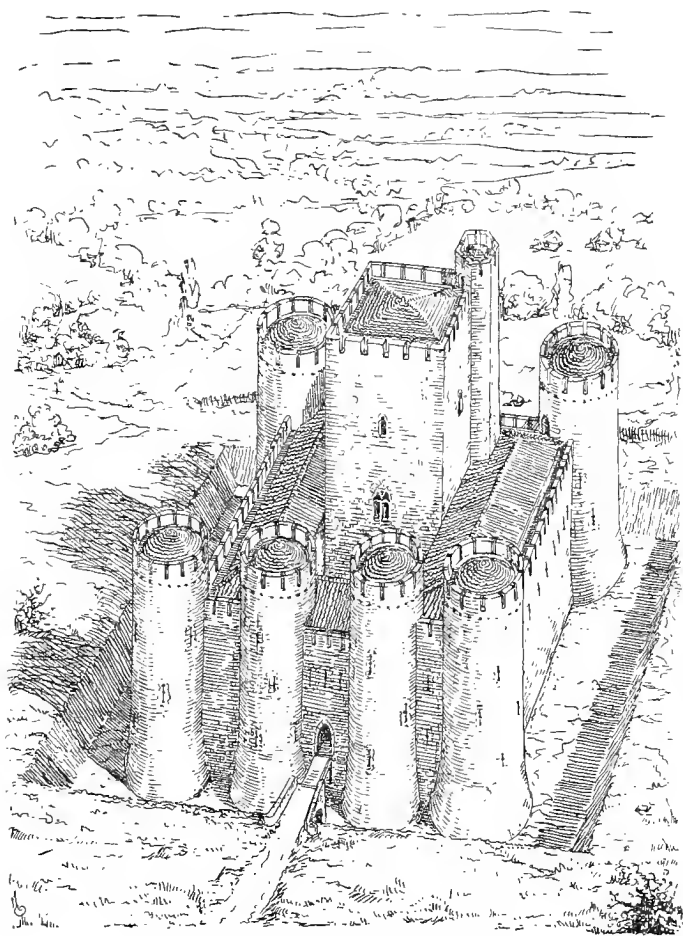


FIG. 10. — *Castle of Roquetaillade.*

The castle of Roquetaillade was built in the beginning of the XIVth century. By comparing this picture with that of the castle of La Tusque (*fig. 7*) it will be easy to see the differences and improvements: the building of towers, the use of stone instead of wood, the greater space given to dwelling-houses. At the tops of the towers there is a ring of holes. In case of war, those holes received and held horizontal beams which were the support of an outside gallery. Those moveable galleries were called *houids*.

The most ancient stone-built castles were built on a very irregular plan. **The Castles.** La Brède, which has been rebuilt with its old shape is an instance of those.

Castles took a more definite shape in the xith and xiiith centuries. The central strong-house was a thick tower called the keep (French *donjon*), where the lord kept his treasure, his archives, which were quite as valuable, and his arms. The keep was surrounded with one or several lines of walls fortified with towers. Sometimes it stood right in the middle of the outside wall, half-in, half-out, so as to increase its resisting power. A path skirts the walls, from the top of which it may be watched and defended. We have, belonging to that period, two very interesting castles: one built in a plain, that of Castelnau-de-Cernès, the other amongst hills, that of Benauges.

In the xivth century, the architects gave to the castles a rectangular shape, at Blanquefort, at Roquetaillade (*fig. 10*), at Budos, at Villandraut. At each angle stood a high tower; on one of the long sides, there was the entrance gate flanked by two towers and reached by means of a drawbridge; all around, there were moats full of water. The dwelling-houses were built inside, against the surrounding walls.

The castles of our region have been studied in a fine book of Leo Drouyn, « *La Guienne militaire* ». For the most part in ruins and ivy-clad, they are an element of beauty in beautiful landscapes. The *château de Benauges*, especially, standing on a hillock which looks like an immense pedestal, is one of the splendid sights of our country.

These rough buildings remind us of troubled times, afflicted by much misery. They have seen and sheltered many deep wrongs and injustices. But, in that continuous struggle, the character of our race has

become strong. Our ancestors learned quickly that even the most obvious right needs strength and arms to assert itself. Thanks to them, to the qualities which they have transmitted us with their flesh and blood, the Girondins can still be the good soldiers they always were.

The shapes of the churches from the
The churches. XIth to the XIIIth centuries are very variable. The simplest are a mere rectangle. Such are the chapels of the Templars and Hospitallers, which are real masterpieces of the builders' art, like Magrigne or Villemartin. In a very few churches, the plan is more complicated, and there are aisles. But the most usual shape in the region is a cross whose top is a round apse, with a smaller apse at the end of each arm. The best specimen of it is the benedictine church of Saint-Ferme.

The nave is sometimes covered with a wooden roof, as at Saint-Georges-de-Montagne. Some of those roofs, now hidden by ceilings are most elaborately worked, for instance at Saint-Michel-Lapujade, Galgon, Saint-Genis-du-Bois, etc. As for the stone vaults, they are usually arches lengthened in depth (*fig. 11*), more rarely domes. The domes are nearly always by themselves, under the steeple. In the collegial church of Saint-Emilion a row of domes stretches above the nave.

During the XIIIth centuries, the Bordelais region received from the Ile-de-France (about Paris) the Gothic vault. The distinctive feature of Gothic style is not, as too often said, the pointed shape of arches and vaults. It is essentially the presence of crossed ribs which bear the weight of the vault and transmit that weight to the columns and buttresses (*fig. 12*).

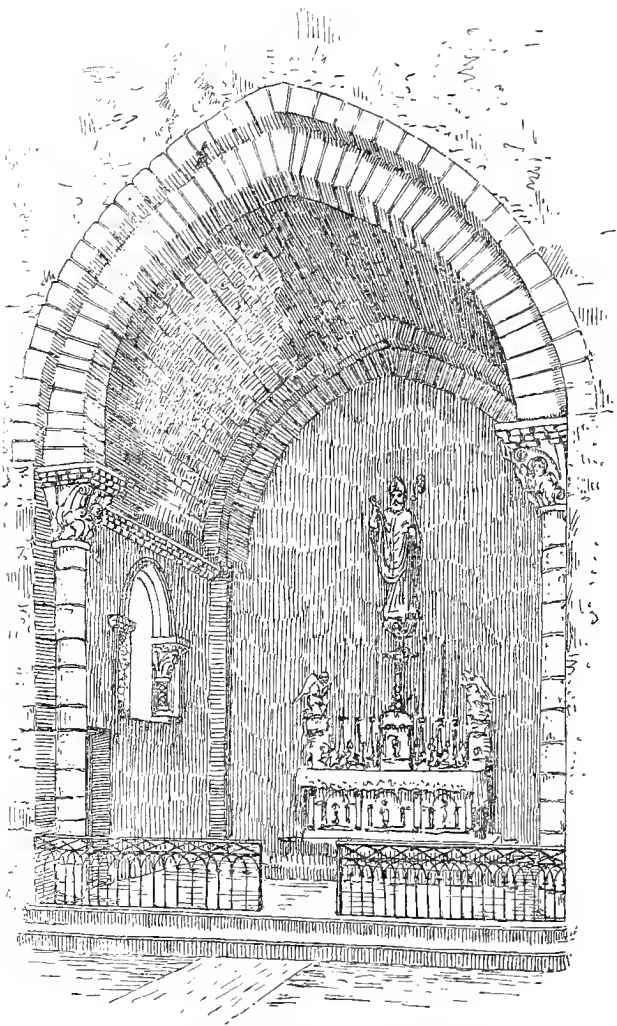


FIG. II. — *Romanesque construction: The choir at Rimons.*

This kind of vault is one of the most frequent in the romanesque style. It is merely a very deep arch. It matters little whether the arch is pointed at the top or completely round; the « broken arch » is as genuinely romanesque as the round one.

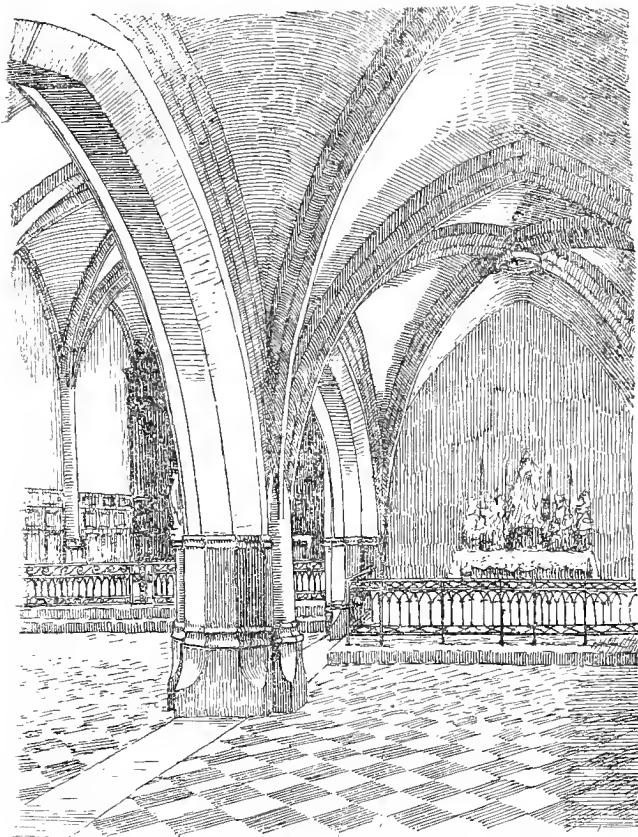


FIG. 12. — *Gothic construction: the church of Saint-Côme.*

The characteristic feature of the gothic vault is the presence of two diagonal ribs crossing each other. This kind of vault came into use in our region during the xth century and remained till the xvth century. The church of Saint-Côme belongs to the xvth century.

**The
masterpieces
of religious
architecture.**

The generations of the Middle Ages erected in Gironde such a great number of churches that it is impossible even to name them all here. Amongst the most worthy of notice are the cathedrals of Bordeaux and of Bazas; Saint-Seurin, Sainte-Croix and Saint-Michel at Bordeaux; Bellefond, Berson, Blasimon, Cars, Guîtres, La Réole, La Sauve, Lignan-de-Créon, Loupiac-de-Cadillac, Montagne, Moulis, Pellegrue, Petit-Palais, Peujard, Pleineselve, Préchac, Pujols, Rions, Soulac, Saint-Denis-de-Piles, Saint-Gervais, Saint-Macaire, Uzeste, Vertheuil.

For some builders, the apses were the most elaborate parts, such as those of Saint-Vivien-de-Médoc, Bégadan, Bayon, Langoiran-le-Haut.

Others worked especially the doorways; the decorative wealth of the doors of Castelveil, Blasimon, Saint-Martin-de-Sescas and many others could not be praised too much. The remains of the door of Marcillac are also a marvel of decorative art.

In other churches, the steeples deserve our admiration. For instance, those of Virsac and Saint-Androny, foolishly pulled down, vied in elegance with those of Insos and Villeneuve-de-Blaye. There are fortified steeples at Tresses, Cameyrac, Coirac, Mourens. The steeple of Macau, formerly fortified, has been disfigured by a badly understood restoration.

**Interest
of the
old churches.**

We do not appreciate enough our old churches. An architect, in the Middle ages, was not an artist coming from a school of fine-arts. He was a clever workman. His architecture was not borrowed from antiquity, as that of the ages which have followed; it was a genuine product of our French race, instinct with its qualities of good sense, of imagination, of

measure. The so-much-praised Greek temples are indeed most worthy of admiration; yet their construction was a mere child's play compared with that of a cathedral, as, for instance, Saint-André of Bordeaux. And in that same cathedral of Saint-André, there are statues not unworthy to stand by the side of the best pieces of Greek sculpture.

Besides, for many villages, the church, whose foundations are built on the bones of the dead, is all that remains of a past which had its glory and deserves our love, since it is our own past. The voice of the bells, which so recently we heard calling all our men to arms for the great war, which we have heard after four years of struggle, of anxiety and sorrow, pealing at last their victory, the triumph of France and of right, that same voice tells us all the recollections, all the life, all the joys, all the griefs, all the emotions of hope and despair of our forefathers. To them as to us it has been the call against the invaders, the alarm in great dangers, the knell of agonies, the dirge of funerals, the chimes of births and of weddings, the peals of the *Te Deum* of thanksgivings.

Yet we find here and there men, who, with the best meaning in the world, say that we ought to pull down those time-honoured buildings, in order to build up others, quite new, full of air and light. Our churches deserve a better fate; we ought to keep them with patriotic piety, like old family-jewels, heirlooms carefully preserved through successive generations.

MODERN TIMES (1453-1789):

Guienne a French province.

From 1453, Guienne, united to the king's domains, became a French province. In spite of the pleasure with which it remembered the English government, the country accepted willingly enough the authority of the kings of France.

The bond of union between Guienne and France was strengthened on battlefields. There were many Gascons in the wars in Italy; there they won universal fame for their courage; they also learned to fight for France. Their sons helped Henry IV to conquer his own kingdom. Their grand-sons were excellent soldiers and sailors under Louis XIV, Louis XV and Louis XVI. Foreign wars increased their patriotic spirit, and made them good Frenchmen.

The Gascon language, which had been exclusively used during the Middle-Ages in all legal documents or orders from the local authorities, was still spoken, but ceased to be the official language. In the xvth century, the priests wrote in French the certificates of births, deaths and marriages, which it was their duty to register in their parishes, till 1792.

Increase of the king's power.

The union of Guienne and France was especially due to the increase of the royal power. Whereas the English

of putting a limit to his will or of controlling his government.

The kings reached that aim about the xvth century, Francis I and Henry II were already absolute sovereigns. The crisis of the religious wars imperilled their work, but the authority of the kings was re-established by Henry IV. Threatened again during the childhood of Louis XIII and the civil war of the Fronde, it was finally set up by Louis XIV, who broke down all opposition.

The strongest resistance came from the feudal lords. The kings of France put an end to it less by force of arms than by a clever and patient policy. The most powerful of those lords, Alain of Albret (1471-1522), who possessed nearly all the South-West, from Limoges to the Pyrénées, who was, amongst other things, squire of Lesparre, lord of Rions, master of all the roads and bridges across the Garonne, from Bordeaux to Agen, was also the last of them. Ruined by his habits of luxury, by his extravagant expenses, by numberless law-suits, he was compelled to become a humble follower of the king of France. As early as the end of the xvth century, the disorganization of the noble fiefs began. The lords' chief business became that of following the king to his wars or of living near him at court. They became merely his gentlemen-followers and his courtiers. Thus they lost their authority, their renown and their fortune. As the value of their estates and the amount of their revenues diminished, just when they were most in need of money, many of them were completely ruined. In the xviiith century, there were in France many noblemen, who in their decayed mansions, lived obscurely like poor country-gentlemen.

To lower the nobility, the kings were helped at first by the inhabitants of the towns, who were called the *bourgeois*. They promised them, by word of mouth,

the same privileges which they had enjoyed under the English kings, but, in fact, they suppressed those little by little. About the middle of the xvith century, all the local liberties had been ruined. The number of elected city-magistrates or « *jurats* » was greatly diminished. Their business was restricted to police administration. Louis XIV kept for himself the right of appointing the mayor. Mayoralty became a life-long and hereditary office. The count d'Estrades remained more than forty years mayor of Bordeaux and bequeathed his title to his son. In order to provide the money which the wars and the expensive living of the court made necessary, the king sold the public offices. Thus in 1748, at Bourg there was a sale by auction of all the city-charges. The office of public prosecutor was sold for one thousand francs, that of second judge for two thousand.

**Officers
of the king.**

The public charges were called *offices* and those who held them were called *officers*. The kings increased more and more the number of their officers, in order to contend more successfully against the nobility and against local liberties. Thus the French administration was created.

Henceforth, justice was rendered in the name of the king. In 1462 Louis XI created the Parliament of Bordeaux. It was a sovereign court of justice, judging, on appeal, cases which had already gone before an inferior court, pretty much as our « *Cours d'appel* » do at present. In 1551, Henry II created the « *presidials* » which were inferior to the Parliament. There was a *presidial* at Bordeaux, at Bazas and at Libourne.

The country was divided into « *senéchaussées* ». The department of Gironde included the *senéchaussées* of Guienne and of Castelmoron d'Albret and a part of that of the Bazadais. This last *senéchaussée*, on the other

hand, included a part of the departments of Landes and Lot-et-Garonne. In 1639, an office of seneschal was created at Libourne.

The « sénéchaussées » were divided into « jurisdictions ». Some of the centers of those jurisdictions have become the heads of our « arrondissements », such as Bazas, Blaye, La Réole, Libourne, or the heads of « cantons » such as Auros, Belin, Bourg, Cadillac, Pellegrue, Podensac, Pujols, etc. Saint-Symphorien and Captieux belonged to the sénéchaussée of Casteljaloux.

The royal officers of the sénéchaussées, just as the magistrates in the Parliament and presidials, not only fulfilled the functions of judges, but they had also to superintend the administration, the finances, the military affairs. They constantly interfered in local affairs, and made many encroachments on the rights of the lords or of the inhabitants of a place.

Those royal officers are the forefathers of our present officials. But they were very different from them. Their salary was very small. Their interest lay in taking advantage of their office in order to increase their income. It was the carrying on of a business, like that of any tradesman, or like that of our present notaries, attorneys or lawyers. Hence their diligence and activity in the fulfilment of their duties.

The absolute kings were wise enough to choose their officers from all classes of society and also from the region which they were to govern. Thus the very men who might have counteracted their policy were precisely the most interested in its furtherance. Thus national spirit took the place of provincial or local spirit.

**Resistance
to the increase
of royal power.**

The kings did not increase their power without meeting a strong opposition. The nobility availed itself of all opportunities to stop it. The Gascon lords,

with their combative temper, played a very active part in the civil wars which raged in France under Charles IX, Henry III, Louis XIII and in the begining of Louis XIV's reign. The parliaments, instituted to serve the kings, turned against them. They claimed their share of political influence; they tried to set a limit to the kings' absolute power. The Parliament of Bordeaux was one of the most eager in that fight. The « bourgeois » in the cities were likewise very restless. During the Fronde, the citizens of Bordeaux formed a government, the *Ormée*, which was a kind of republic. The people in towns and in the country often revolted, to protest against new taxes, especially the « gabelle » or salt tax, which was the most unpopular of all.

All those attempts at resistance were repressed. The castles of the rebellious lords, Castillon, Langoiran, Montferrand, Villandraut and others, were either pulled down or dismantled. The Parliament had to humble itself : « On your knees, little man ! Go down on your knees before your master ! » ordered Louis XIIIth to the first president of Bordeaux. Under Louis XIV, Louis XV and Louis XVI, the usual punishment of the Bordeaux magistrates was their exile at La Réole or Libourne. Popular riots were very severely repressed. In 1548, the connétable of Montmorency, to punish the people of Bordeaux, entered the town at the head of an army of ten thousand men and obliged the whole population to beg for mercy, asking with a loud voice God and the king to forgive them. In 1675, Louis XIV ordered ten horse and eight foot regiments to occupy the town during four months, and to treat it as a conquered city.

Amongst the civil wars, the most frightful were the religious wars. They divided into two parties the sons of the same fatherland and created between French-

The religions wars.

men and Frenchmen long and hateful feuds. Catholics and protestants called the foreigners to their help. The catholics had in their ranks Spanish mercenaries, the protestants German soldiers. The two parties, were worth as much or as little as each other; they both acted like barbarians.

Montluc, the catholic, boasts in the following lines of the way in which he treated the inhabitants of Sauveterre-de-Guienne and of Monsegur after storming their towns :

« We went to besiege Monségur and had our lodgings for one night at Sauveterre, where I took fifteen or sixteen people which I hanged forthwith, without expense of paper or ink and without listening to them, for their speech is golden... I took eighty or a hundred soldiers, and went around the walls of Monségur, and as many men jumped over the wall, so many were killed. The killing lasted till ten o'clock or later, because the houses were searched. We found only fifteen or twenty, and we hanged them, especially the king's officers and the consuls with their hoods of office around their necks. There was no ransom taken or given, except to the executioners. We counted the slain; there were more than seven hundred. All the streets were strewn with dead bodies, there were plenty also along the walls, for the town is very small. And indeed I am sure that a great many of those who jumped over the walls died, whom I ordered to be killed. And thus Monségur was taken. »

On the other hand, the protestant captain Piles, after taking the town and villages of Médoc, treated them as follows, according to the account written by a notary :

« The last day of the month of April 1559, on a Friday, about four o'clock in the afternoon, nearly sixty ships, big or small, arrived in the channel of the sea (i. e. the mouth of the Gironde) and, from them, two or three thousand

men commanded by captain Piles, landed. Captain Centout, with three hundred men at arms was lodging at Saint-Christoly; he would not march against them, but withdrew during the night and went back to Castelnau. In the morning, at sunrise, as soon as captain Piles had landed, he marched straight to the village of Saint-Christoly and that same day, the church was set on fire and burnt down. On the next day, Saturday, feast of Saint Eutrope, the said Piles and his said company went to Lesparre about sunrise and set fire to the convent and large church of Lesparre and to two houses, and they carried away all the furniture of the said town and that of the village of Saint-Christoly. On the same day they burnt down the churches of Uch, Saint-Trelody, Saint-Germain, Potensac, and other places which they had plundered. Then they went back to the said village of Saint-Christoly on that same day, to get into their ships; they killed twelve men in the said village, and two or three at Lesparre, because they could not find more. The next day, Sunday morning, they went back to Saintonge. »

Those who suffered most from those continuous wars were the inhabitants of Misery of the peasants. the country. Till the middle of the xviiith century, they never felt in safety.

The Hundred years' War had been a terrible ordeal for them. Whole parishes had been deserted. About 1439, there did not remain one inhabitant in the parish of Dardenac; the church of that village and several others in the neighbourhood had been destroyed. Forty years later, we find references to a parish which had existed at Guibon, near Dardenac and Daignac. To repopulate the country, settlers were called from the north, especially from Saintonge and Poitou. They settled in a part of the Entre-deux-Mers, at Monségur and in its vicinity. They remained distinct from the gascon population, especially by their language. They are the Gavaches.

The religious and civil wars, especially those of the Fronde,* were likewise a great disaster for the country. The soldiers of both parties were mercenary and brutish plunderers, just like the troopers of the Middle Ages. They did nothing but burn the houses, saw down all the vine-roots and all the fruit-trees, spoil the crops, and exact ransoms from the unfortunate peasants. One of their generals wrote : « The Barbarians themselves did not go so far in abominations such as are committed now, and that we cannot even name without horror. »

One of the chiefs of those troops of the time of the Fronde, colonel Baltazar, was so cruel that it was a saying of the people that it was better to be in Purgatory than to fall into the hands of his soldiers. To escape those ruffians, the peasants took shelter in the churches with their wives, their children and their furniture. But even there, they were not safe. The soldiers of the duke of Epemon battered down the door of the church of Camblanes, and set fire to the steeple, « in such a way that the bells fell down, and the women, children and men about thirty in number, were burnt ». The church of Sainte-Eulalie d'Ambarès and the other churches of the Entré-Deux-Mers region were also burnt.

The towns had no better fate than the country. The regiment of Galapian occupied Langon during three months, the soldiers taking whatever they liked, plundering everything, knocking down and killing the inhabitants when they met them in the streets. After the Fronde, the people of Langon, coming back to their town, now laid waste, found nothing there but « decayed houses, and the bones of their fathers and their children ». Such was the clearest result of those wars, waged for the sake of religious passions or of some noblemen's ambition.

Yet, in spite of all those trials, the inhabitants of our country-places improved their legal condition. The questal serfs had disappeared in the Middle Ages, the peasants were no longer « bound to the land ».

The amount of the taxes diminished. The tenant usually owed, as yearly rent in goods, the fifth of his crops, in fact he always paid less. When the yearly rent was to be paid in money, the amount was so small that the lord, rightful owner of the land, often neglected to ask for it. The « *lods and sales* »' duties were still high. They were the duties to be paid to the lord when the farmer sold his ground; these duties amounted to the twelfth part of the sale-price.

Altogether, in the revenues produced by the common fiefs, the share of the tenant kept increasing, while that of the lord landowner diminished. The tenant practically became the true owner. At the same time, large estates were divided into smaller ones; little by little, the land passed into the hands of the peasants.

What we call now a *commune* was called **The village.** a parish; the whole of the inhabitants were called the « *communauté* ». On some Sundays, after the parish mass or the service of vespers, the heads of the families, sometimes called *neighbours* (in French « *voisins* ») used to meet together, at the call of the bell, under the porch or in the church, in order to deliberate about the affairs of the village. It was the parish council. It administered the pieces of land which belonged to the parish, such as woods and pasture-grounds, called *padouens*. It settled the share of each inhabitant in the payment of the taxes and appointed somebody to collect them.

It elected a representative or « *syndic* » to act in the name of the parish in all the law-suits which concerned

the « community », and in the intercourse it had to have with the central power. The syndic received and spent the public money. He kept his papers and archives in a box whose key was in his possession. He was elected for a variable period; at Belin and at Béliet, it was three years. He could be dismissed if the parish council was not satisfied with him; it happened three times at Béliet during the XVIIIth century. He had less power and authority than the mayor in our communes.

The judge appointed by the lord, or his lieutenant, had the duty of maintaining order and a good police in the village. Here is an order of the judge of Belin about the police in the drinking-houses :

« We, judge of Belin, forbid all public-house keepers either in the village or elsewhere in our jurisdiction, to sell and serve wine during the time of the religious service on Sundays and feast-days. We order them to shut their public-houses to all the peasants who are inhabitants of Belin, from the hour of nightfall, which will be known in summer and winter by the « *angelus* » bell, which shall be rung every day and shall be the signal for every one to withdraw into his own house, under penalty of 10 francs' fine, to be given to the poor by the customer, and 20 francs' fine to be paid by the landlord of the public-house, the said public-house being closed in the event of a second offence. »

The absolute kings left to the villages the local liberties which they had suppressed in towns. They delivered the peasants from the authority of their local lords, but they imposed on them very heavy royal taxes.

Those taxes, which the need of money
The taxes. by the kings made heavier every year, were many and various. There was first the « *taille* », to be paid in money, and to which, in the XVIIIth century, the « *capitation* » or poll-tax was

added, and required of everybody, except the very poor; then the taxes of the *tenth* and *twentieth parts*, income taxes, calculated on each man's revenue, which had to be given up, because it became impossible to collect them. There were also the taxes levied on the goods and articles of food, which were called « *aides* » (helps). The « *corvée* » or labor was due for the repairing of the roads, as what is called now « *prestations* », or work done on the roads by the inhabitants of the country.

A part of those taxes was paid only by the commoners. Not only the nobility and clergy, but often the towns also were exempted from them. There were also many men who had from the kings the privileges of paying no taxes. As the number of those privileged people always increased and was greater in Guienne than anywhere else, the taxes were levied only on the peasants. The endeavors of the kings to make all Frenchmen liable to taxes were unsuccessful. The privileged men did their best to avoid them and nearly always succeeded.

The *taille* was due by all commoners, men and women, rich and poor, even the servants. In 1780, at Belin, a woman-servant paid 39 francs 9 pence for her taxes. The distribution of the *taille* was very badly arranged. The tax-collectors spared their friends and crushed down their enemies. At Carignan, in 1766, a landowner of 177 « *journals* » was taxed 79 pounds 16 francs, whereas another who had only 60 journals paid 178 pounds 18 francs. The peasants of Coutras wrote to the king :

« There are some poor peasants who pay as much tribute for a farm worth four or five thousand francs as those who have estates worth from twenty-five to thirty thousand francs. There are people having public offices, or tradesmen who have great gains and pay little tribute. The heaviest

taxes are laid on those poor peasants who bear the cold and heat, the wind and rain, and who, when their crops are gathered, find they have not enough to live on.»

For the work on the roads, their making or their mending, the peasants had to supply their carts and horses or oxen. They owed twelve days' labor. This was too much for those unfortunate laborers, who lived only on what they earned by their daily work.

The people of the country were the only ones liable to military service; and for that reason, though it was less heavy than now, this obligation was very unpopular. To escape being pressed into the *militia* the inhabitants of the villages fled to the towns.

To the taxes levied by the king were added those due since the middle ages to the feudal lords or the clergy. The heaviest was the tithe. The peasants would have paid it more willingly if it had been used, as formerly, to supply their priests with means of livelihood. But its product went most often to a bishop, an abbot, a convent, or even a layman.

All these taxes taken as a whole were hateful and unbearable, because they weighed only on a class of society instead of being paid by all Frenchmen. Moreover, many of those taxes, paid in money or in goods, which had had their just causes in old times, were meaningless now, since the lords did not protect the peasants any longer.

Organisation of labor.

The people who carried on a profession or trade were grouped into corporations; such were for instance the associations or corporations of physicians, of shoemakers, of sailors. No man was allowed to carry on a trade unless he was a member of the association. The « corporations » or « *corps de métiers* » (guilds) of

workmen included the « masters », the « companions » and the « apprentices », all bound together by rules or statutes whose observance they had sworn.

The regulations were very strict. At Bordeaux, to be admitted into the association of the pastry-cooks, a man had to be in good health, free from leprosy or any other contagious disease. To become a master, the « companion » had to go through an examination before the « bayles » or heads of the corporation and to make a « masterpiece ». The masterpiece, for the weavers, consisted in two aprons made out of two ells of plain linen and marked in four places with cross-threads. The cap and bonnet makers could make their caps only with new cloth, in four pieces, with straight stitches. There was a fine of twenty francs for each cap made of old cloth. The practice of any trade was not free, therefore, as it is to-day. Competition was impossible. But the workman was not free to do any bad work. All goods sold were to be of strong quality; such was the rule for the credit of the trade.

The statutes settled the length of the apprenticeship. There was an agreement between the apprentice and the master. On the 29th of May 1728, Elie Viaud, ploughman, living in the parish of Saint Aignan in Fronsadais, sends his son François, fifteen or sixteen years old, as an apprentice to Jacques Hustin, a potter at Bordeaux. The master promises to teach the said Viaud, apprentice, how to paint on pottery, to lodge him, give him five sous a day during the first year for his food, and one sou more every following year; besides he will give him, the first day a linen coat, and a suit of clothes at the end of his apprenticeship. If the apprentice leaves his master's house without just cause, his father will pay the latter 150 francs damages.

The trade associations and corporations were organized into religious brotherhoods. The physicians had

Saint Luke as their patron-saint, the rope-makers Saint Peter and Saint Paul, the joiners « Madame Sainte-Barbe », the sailors Our Lady of Montuzet, near Blaye, where there was a famous pilgrimage. Each brotherhood had its common treasury, out of which help was given to the members and also their burial expenses were paid. These brotherhoods were very much like our mutual-help-associations. They constituted one of the most useful and lasting institutions of our old France.

This organization of labor had many great advantages; it kept the traditions of each trade. Thanks to those traditions and to the rules of apprenticeship, many humble workmen became real artists in their line.

Administration of « Intendants ». After having broken down all resistance, absolute monarchs, in order to complete the great work of French unity, gave all powers in the provinces to the « intendants ». The « intendants » were high officials, like our *préfets*, but their authority extended on a much larger area. The department of Gironde was a part of the « intendance » of Guienne, which was also called the « generalty » of Bordeaux.

The intendants were very good administrators and their work was nearly always praiseworthy. Though they were the representatives of the central power, they did not limit their work to the blind execution of orders from above. They had a much higher conception of their functions and duties. They worked most zealously and with the greatest cleverness, to increase and bring to their highest point the natural resources of the province, to make the intercourse easier between the several regions, to improve the comfort of the people, to bring within their reach the means of acquiring some wealth and of living a happier life.

Intelligent, not afraid of novelties, they favored all the generous thoughts and theories which became prevalent in France during the XVIIIth century. They believed, with the thinkers of their time, that man's condition may be bettered by laws and government, that society has some duties towards its members, that the State, which represents society, must fulfil those duties. Those ideas were then new; the intendants tried to put them into practice.

They were most of the time strangers to the province which they had to govern, but with the help of *subdelegates* similar to our « *sous-préfets* » and selected amongst the most important inhabitants of the region, they were able to serve both the local interests and the general welfare of the nation. Quite disinterested, they had no other aim than the good of the people and the prosperity of France. The most famous amongst them, Tourny, spent on Bordeaux, during his administration, a great part of his private fortune.

**Agriculture,
commerce
and industry.**

The intendants endeavored to increase the value of the ground in the region by draining the soil and cultivating the wild tracts of land. They encouraged new cultures, like the cultivation of the mulberry-tree, the tobacco-plant, the potato, the Indian corn. They created tree-plantations and nurseries. They gave a great incentive to horse-breeding by the organization of studs. They fought against droughts and animal-diseases.

Peace allowed a great extension of foreign trade. The commerce of Bordeaux with England had been very important in the Middle-Ages. The Hundred-Year-War had ruined it. Louis XI restored it and tried to make Bordeaux the greatest port in the South-West. But the wars of the XVIIth and XVIIIth centuries

impeded its development. It was resumed anew soon after the peace of Utrecht, and the XVIIIth century was its most brilliant period.

The trade of Bordeaux was then organized by the foundation of the Chamber of Commerce (1705). Bordeaux traded especially with the French colonies in America, the isles of San-Domingo, Martinique and Guadeloupe. A ship of 120 tons took from Bordeaux 50 barrels of flour, 20 barrels of brandy, 20 of bacon, 30 of Irish beef, 300 ells of rough linen of Saintonge or Saint-Macaire, some tools or implements for the gathering of sugar-cane, some clothing and six buccaneers' guns. On its return, it brought back coffee from Martinique, indigo from San Domingo, sugar, cocoa and cotton. Then Bordeaux sold all those colonial articles in the several countries of Europe. This colonial trade gave it importance and wealth. In 1771, the colonies send to Bordeaux 163 millions of francs worth of goods. In 1787, the first regular service of liners between Bordeaux and the American isles was created.

But the most ancient trade, that of wine, was likewise very prosperous. Since the Middle-Ages, it had existed between Bordeaux and England, Holland, and the North Countries. It was extended to the colonies. During the reign of Louis XVI Bordeaux produced about 200.000 casks (about 800.000 hogsheads) of wine, out of which 125.000 (500.000 hogsheads) were exported to foreign countries. The great brands of Medoc, Château - Lafite, Latour, Margaux, were renowned throughout the world.

The same impetus was given to manufactures and industry by the intendants. Colbert created at Bordeaux the first sugar-refineries; there were also spirit-factories, ship-building-yards. Glass-factories were built at Bordeaux, Bourg, Langon, Pompéjac in Bazadais, potteries and crockery were made at Bordeaux,

ceruse at Langoiran. Bordeaux had also its bell founderies, its locksmiths, its workers in wrought-iron. These made railings, gates, balconies, banisters, locks and keys, door-knockers which are fine works of art.

In the country, commercial life was developed by the institution of fairs and markets in many towns or big villages.

**Public
education.**

Bordeaux had a university created in 1441 and a city-college, the college of Guienne, founded in 1533. The children of the nobility and of the richest citizens were brought up there. But, at the end of the xvth and the beginning of the xviiith centuries, new religious orders settled in the country, amongst which several teaching orders. The chief of those were the Jesuits, who had a large college at Bordeaux, another at Saint-Macaire. There were also colleges for the secondary teaching at Libourne, Bazas, Langon, Cadillac and Sainte-Foy.

Elementary schools were not neglected. In our region, there were about two for every three communes. The school-teachers, called *régents*, were either priests or laymen. In 1758-59 four schools were founded at Bordeaux by the Friars of the Christian Doctrine, who were great propagators of elementary education. Girls' schools were kept by nuns. There were also many private schools. The public schools were sometimes free, but mostly paying. The children were taught reading, writing, arithmetic, catechism and sometimes latin, even in village-schools. In the country-parishes, the *regents* were chosen by the assembly of the inhabitants, but the church very often directed the choice. The archbishops of Bordeaux and the intendants were very zealous to spread elementary instruction in the country. Some of the schools were very

populous. At Pellegrue, in 1778, we are told that the school-teacher made a fortune by his school, which had many pupils. At Gauriac, in 1773, the priest declares that most inhabitants send their children to school regularly.

Peace not only allowed all those improvements in the region; it had other consequences. It diminished the importance of castles and increased that of towns.

The building of strong castles was now needless. The new houses of the nobility were like palaces or rich mansions. The finest was the château of Cadillac, begun in 1599 by the duke of Epemon, with a chapel containing a burial vault and a splendid mausoleum.

The towns had kept their look of the Middle Ages, with fortified walls, dark narrow streets, and wooden buildings. In the xvth century, a great number of stone mansions were built (*fig. 13*). In the xviii century, the intendants made Bordeaux one of the finest towns in France. They pulled down the old walls, opened large public squares and wide streets, more convenient, more regular, with handsome houses; they had trees planted on large avenues (the « *cours* ») and a spacious garden opened to the public. Air and light could come freely into the town, bringing better health and a more pleasant life. Wide avenues planted with trees were laid in the site of the moats of Libourne, which had been filled up, and also along the ramparts of Bazas and around Sainte-Foy.

Bordeaux was then embellished with many public buildings. The art in them is quite different from that of the Middle-Ages. After the xviii century, people no longer admired the gothic cathedrals, because they could not understand their beauty. The contempt for them was quite unjust, and the churches that have

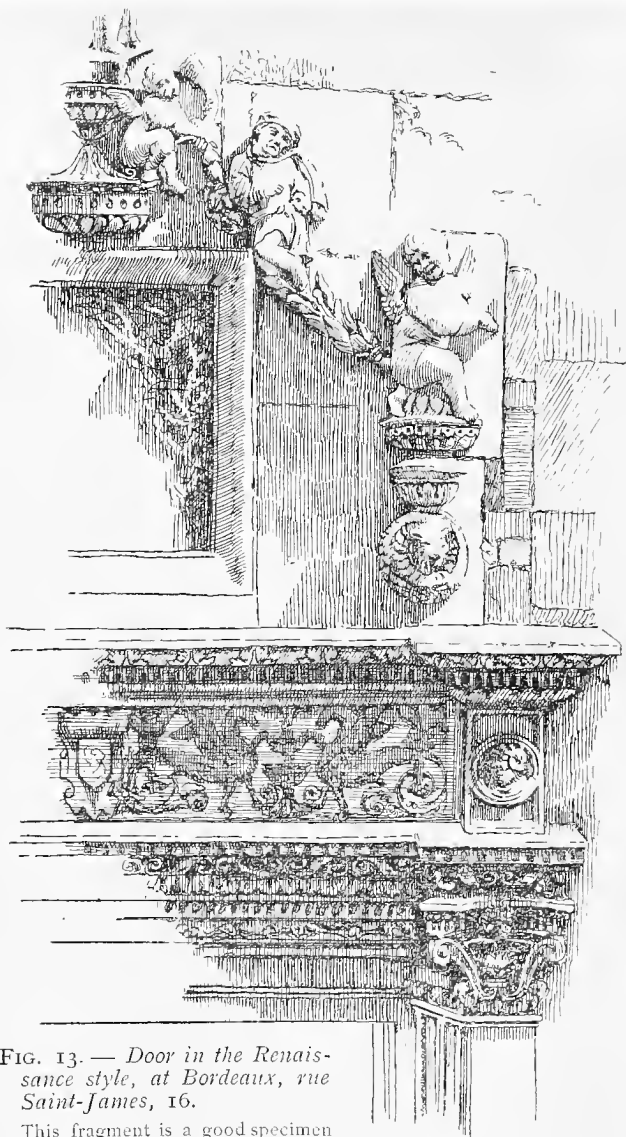


FIG. 13. — *Door in the Renaissance style, at Bordeaux, rue Saint-James, 16.*

This fragment is a good specimen of the decoration of a house-entrance.

The motives are borrowed from antiquity. On each side of the door, there are columns with elegant capitals. The frieze is adorned by a rich carved ornament of chimeras and medallions. At the top, stands a frame surmounted with a vase, whence falls a wreath on which winged babies are sitting.

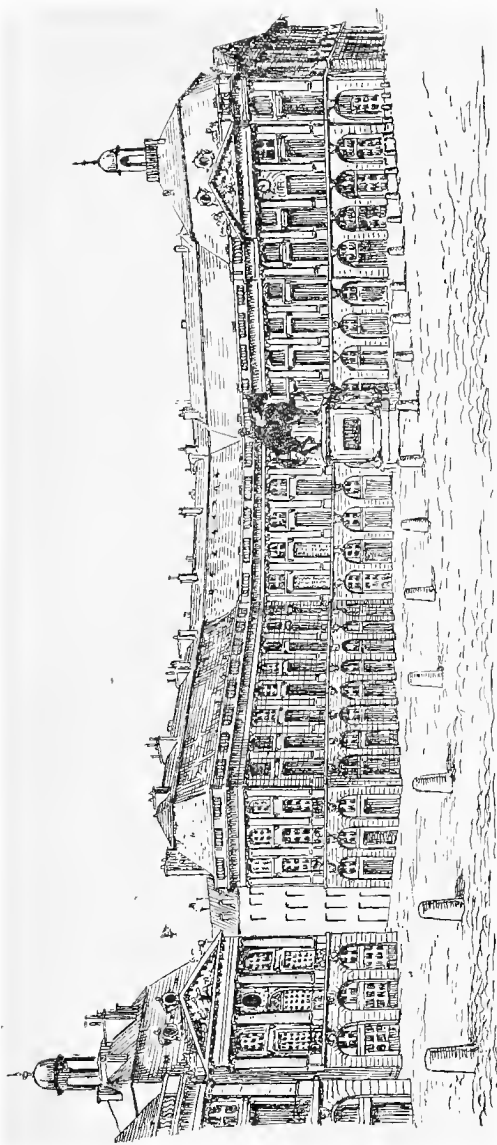


FIG. 14. — *Place Royale at Bordeaux.*

That public square (now *place de la Bourse*) shows how the intendants succeeded in embellishing the town. The drawing shows only one side of the square, with the Bourse-building at the end. The other end, with the Douane (Custom-house) building is exactly alike. There is a central building between the two wings. The house-fronts are exactly regular, adorned with arches on the ground-floor, and, higher, with columns, stones-balustrades and attics. The pavilions are most richly decorated with columns and pediments. On the tops of the attics, there are campaniles. The beauty of the square is due to the perfect symmetry of the buildings. The limits of the square were marked by a row of stones, shown in the picture, which have been taken away since. There was also a large equestrian statue of king Louis XV in bronze, on a pedestal with marble sides. That statue was destroyed in 1793.

been built since are much less fine than many simple, old medieval village churches. The new architecture merely imitated the Greek and Roman masterpieces. It produced yet majestic, noble and handsome public buildings. The houses on the Place de la Bourse (fig. 14), the *Grand Théâtre* (opera-house), the *Hôtel de Ville* (city-hall), Notre-Dame church, many private houses, and some country mansions are, at Bordeaux and in the region, very remarkable instances of French art in the XVIIIth century.

Those buildings are worthy of admiration by the regularity and harmony of their shape, the cleverness of their arrangement, and construction. The fronts are majestic, adorned with pediments and columns, surmounted with balustrades. Inside, they are luxuriously and fancifully decorated. The walls are covered with finely carved woodwork with motives of ribbons, bunches of flowers, wreaths, musical instruments. It was by their decorative genius that our XVIIIth century artists were especially remarkable.

The roads. The intendants gave also their utmost care to the making and repairing of roads.

These were, according to Tourny, the most famous of them, « works as necessary to the progress of commerce as to the convenience of the public ». They were also the best means of making easier and more frequent the intercourse between distant regions, of bringing the people nearer to one another and of giving a stimulus to local and regional life. An intendant, referring to the roads in Benaugue, wrote as follows :

« Those roads are all very useful and even necessary to all the parishes they go through, either to communicate from one to another, or to connect each of them with the river Garonne, for the transportation of goods, which are

very plentiful in this country whose soil is fertile and well cultivated, likewise for the transportation of the said goods to fairs and markets, and for the frequent journeyings to those markets of the inhabitants of the said parishes, in view not only of selling but also of buying all articles which are needful to them. It is therefore very important that those roads should be made practicable. »

Every year the intendant wrote a report stating the work to do in order to repair the old roads or to build new ones. That work was superintended and executed by engineers, foremen, road-menders in good number and all full of diligence. For the first time, the old Roman roads and those of the pilgrims in the Middle Ages were repaired and put into good state again. They became the *royal roads*, straight, paved with good stone or, in the Landes, with wood, lined with rows of trees, with finger-posts at the crossings. An English traveler, Arthur Young, speaks with admiration of « those noble highways, all built with the magnificence and good workmanship that distinguish French roads ». Stage-coaches and heavy waggons could be easily driven on those convenient and wide roads.

The chief roads then created or re-made were : the stage-roads from Bordeaux to Angoulême and Paris by Le Carbon-Blanc and Cubzac; from Bordeaux to Limoges by Le Carbon-Blanc and Libourne; from Bordeaux to Bergerac by Libourne, Castillon and Sainte-Foy; from Bordeaux to Agen and Toulouse, and to Auch and Bagnères-de-Bigorre, by Le Bouscaut, La Prade Castres, Virelade, Barsac, Saint-Macaire, Gironde, La Réole and Lamothe-Landerron; the road from Bordeaux to Bayonne, or road of the Grandes-Landes, by Talence, Gradignan, Le Barp and Belin; the road for heavy waggons from Bordeaux to Bayonne, or « Petites-Landes » Road, by Saint-Macaire, the Langon ferry-boat, Bazas, Roquefort and Mont-de-Marsan; the Medoc

road, from Bordeaux to Soulac, by Macau, Saint-Estèphe and Lesparre or Castillon; the road from Bordeaux to Libourne by La Bastide; the road to La Teste by Pessac; the road from Blaye to Paris by Etauliers; the highway to Margaux; the road to Saint-Médard powder-mill.

Those roads are still very useful to-day; the extension of automobile traffic and motor-transportation makes us appreciate them still better.

THE METROPOLIS : BORDEAUX

Origins.

Bordeaux owes its existence to its geographical situation. It is placed at the crossing of the great natural and historical highways of France and Western Europe; the land road from the Rhine to the Pyrénées and Spain, where passed all great invasions from the North to the South; the water-way from the Mediterranean to the Atlantic Ocean, by the Lauraguais pass and the Garonne, which was the natural road of merchants coming from the East, Greece and Italy; a sea-route also, leading to the Ocean and in all directions, towards England, the seas of northern Europe, the shores of Africa, North and South America. The part played by Bordeaux, and its fate through history are the results of these special advantages. They have always made it the unrivalled metropolis of the South-West, the middle-station between North and South, one of the greatest ports in France and in the world.

The first time Bordeaux is mentioned, it is called by

a Greek name meaning a place of exchange, a trading-settlement. It existed probably in the time of the Iberians, who gave it its name: *Burdigala*. During the ivth century B. C. the celtic tribe of the Bituriges Vivisques took and kept it. This celtic town was a market where Greeks from Marseilles and Romans from Narbonne could be frequently seen.

**The
gallo-roman
town.**

Conquered in 56 B. C. by Publius Crassus, one of Cæsar's lieutenants, Bordeaux became one of the greatest cities in Roman Gauls. During the iiiird. century, it must have had about 60.000 inhabitants.

It was an important business center, trading with Spain, the north of Gauls and Britain. Already the cultivation of vine had given it its wealth. Consequently, after the poor Celtic little town, made of wood, of thatch, and of mud-walls, there rose a rich city, built in brick, stone and marble. It stretched along the two rivulets called the Peugue and the Devèze, on the knoll of Puy-Paulin, on the top of the Judaïque Hill, on the heights of Saint-Seurin in the North, Sainte-Eulalie and Saint-Michel in the South. The central public square, the *forum* was, like now, on the site of the Place de la Comedie. There rose the finest temple, that of the tutelar divinity which protected Bordeaux. There was also a circus known by the name of Palais-Galienne, then Palais-Gallien, some baths, some porticoes, monumental gates, fountains, aqueducts. At the several entrances of the town, along the roads going in the South towards Toulouse and Bazas, in the North, towards Medoc, there were rows of tombs. Rich people had their portraits carved in stone above their graves. Our lapidarian Museum has a very fine collection of those funereal monuments.

Bordeaux becomes square In 276, a German invasion burnt and destroyed Bordeaux, down to the ground. The disaster was frightful. The city was rebuilt, but, for fear of the Barbarians, was made like a fortified place, a *castrum*. In the center of the site of the old Bordeaux, a nearly regular rectangle was drawn, and during nine centuries this rectangle was like a frame marking the limits of the new city.

It was surrounded by ramparts with large towers, with fourteen entrance gates. The port of the Devèze, within the ramparts, communicated with the Garonne by means of a sea-gate, the « porte Navigère » (ship-carrying) through which ships had to pass. The rivulet Peugeot was used as a moat, by the side of the South walls. The streets were straight and parallel, as in American cities. The present part of Bordeaux included between the cours of the Intendance and of Chapeau-Rouge on one side and the cours of Alsace-Lorraine on the other may give us an idea of the area and disposition of that square city. It was smaller and more compact than the large open town of the preceding three centuries; it was likewise less rich. Its chief renown came from its professors and its numerous students. The most famous of the former was the poet Ausonius, who died at the end of the ivth century. In his time, Christianity was already established in Bordeaux, where it had been brought by merchants from the East.

The barbarian period; beginning of the Middle Ages. At the beginning of the vth century, the Bordeaux Church was already organized. It had, as its chief patron Saint Seurin who, it was said, had come from the East to take the place of Saint Amand as the bishop of Bordeaux. At the same time, the Wisigoths took the town, which they kept for a hundred

years. The Franks drove them out of it : Clovis, after having vanquished Alaric at Vouillé, spent the winter at Bordeaux. Under the Merovingian kings, the town often suffered from fires, earthquakes, epidemics and very severe winters. All those sufferings increased religious faith. The bishop was then the most important chief of the city and its protector. There were light churches built at that time, but nothing remains of them. All that has been found from that period are large marble sarcophagi, dug from the vast cemetery around Saint-Seurin church. During the VIIIth century Bordeaux was under the sway of the independent dukes of Aquitania. It was plundered by the Arabs during their rush towards the north, Conquered by the Carolingians, it remained unimportant under Charlemagne, thrown into the background by the royal villa of Casseuil. In the middle of the IXth century, it was taken, sacked and burnt down by the Normans. Then, for three centuries, there is no mention of Bordeaux in history.

English government. In 1137, the marriage of Alienor, daughter of the last duke of Aquitania, William X, with the future king of France, Louis VII, united the city to the kingdom of France. But, fifteen years later, their divorce and Alienor's marriage with Henry Plantagenet, duke of Normandy and Anjou, heir apparent to the throne of England, made Bordeaux an English town for three centuries. That period was one of the most prosperous in its history.

It was marked by the birth and development of municipal institutions. The commune of Bordeaux existed probably in 1199. In 1206, it had certainly a mayor and *jurats*, municipal magistrates. It obtained from the kings of England privileges and liberties

through which it quickly became powerful and prosperous. In 1224, Henry III granted to the jurats the right of choosing their mayor. The mayor and jurats had very extensive powers: they governed the town, judged all criminal cases, were the military chiefs of the townsmen. The life of the commune of Bordeaux was disturbed, during the XIIIth century, by civil discords; several powerful families contended for the government of the city. Those internecine wars came to an end when the Hundred-Year-War broke out. While it lasted, Bordeaux remained faithful to the crown of England. Its inhabitants were always highly conscious and jealous of their political and civil liberty. On the Sunday 18th of March 1274, in Saint-André cathedral, where they used to have their meetings, they solemnly made the following statement: « We agree that all men and all lands are by nature free, and that all bondage is against common right ».

The trade of Bordeaux was also very prosperous during the English period. The Bordelais obtained from the kings of England privileges for the sale of their wines. They exchanged them against cloth, grain and salt fish from England, Flanders, Normandy and Brittany. Everybody in Bordeaux was then a tradesman. Not only the richest lords, burgesses and clerks, but the merest workmen, a dyer, a carpenter, a cobbler, a woman pastry cook, shipped wine. This commercial prosperity explains the loyalty of Bordeaux towards England. It also accounts for the wealth of the town in that time, the extraordinary luxury and comfort which the people enjoyed.

**The City
in the
Middle Ages.**

The flourishing state of the liberties, of the trade, of the comforts of life, brought about the increase of the population. It was stifling within the old

Roman walls. It overflowed first towards the South, where a new suburb was built, called Saint-Eloi, from the name of the parish patron. The bourgeois placed there their city-hall, their market and built their *oustaus* (houses). This part was then surrounded by a wall, which was added to the first. The site of that second wall is now marked by the cours Victor-Hugo, a part of the cours Pasteur, and Duffour-Dubergier street, which stand where the old moats ran, at the end of the XIIIth century.

But the population kept increasing so quickly that, in 1302, it became necessary to build a third surrounding wall, much wider. It stood on a line now marked by the cours de la Marne, d'Aquitaine, d'Albret, the Dauphine street, the place Gambetta, the cours Georges-Clemenceau and place Tourny, the cours de Tournon and the allées de Chartres. It encompassed the suburbs of Saint-Michel, Sainte-Croix, Sainte-Eulalie, in the south, and of Trèpeyte or Trompette in the north. The most densely populated parts were the narrow streets of the old square town, in the trading quarter of La Rousselle, and some of the suburban streets. Large spaces were taken up by numerous convents. The suburb of Saint-Seurin was outside the walls.

There are other tokens of the prosperity of Bordeaux during the Middle-Ages: the beautiful buildings erected at that time. Of the civil public buildings, there remain only the two massive towers of the city-hall, on each side of the gate-way above which hangs the Grosse Cloche (big bell) whose voice called the bourgeois to meetings or to arms, or to some fire, and the pretty Porte Cailhau, erected towards 1495 near the Ombrière palace, which after having been the residence of the kings of England's officers was then the Parliament-House. The religious buildings were more numerous.

Saint-André's cathedral consecrated in 1096 by the Pope Urbain II, rebuilt from the xiith to the xvth century is remarkable by its nave, perhaps the widest of that time, by the perfection of its choir and the sculpture of its doorways. Sainte-Croix church depended on the benedictine abbey of that name. Its front was disfigured in 1860 by an unfortunate restoration, but the door, of the xiith century, is one of the fine works of Romanesque art. Saint-Seurin, a collegial church, administered by a chapter of canons, is famous by its crypt and its western door, which date from the xiith century, its southern door which is of the xiiith and its vast chapel of Notre-Dame de la Rose, which was added to it in the xvth century. Saint Michel, built from the xivth to the xvth century was enriched by the liberal gifts of its parishioners with the many lateral chapels which make it so noteworthy. We have also from the Middle-Ages Sainte-Eulalie, Saint-Eloi, Saint-Pierre. There are two isolated steeples: Pey-Berland tower, so called from the bishop who began it in 1440 and Saint-Michel steeple, built from 1472 to 1492, three hundred and twenty-seven feet high, « the finest steeple standing in the kingdom » according to a proud statement of its parishioners in 1752.

**XVIth
and XVIIth
centuries.**

In 1453, after Guienne had been re-conquered by Charles VII, Bordeaux became French again. Absolute monarchy made it in 1462 the seat of a Parliament, but little by little destroyed all the liberties of the city. The triumph of the central power did not take place without resistance. Several times, in 1548, in 1635, in 1649, in 1653, in 1675 the people of Bordeaux protested against new taxes by bloody riots which were very severely put down.

Under Francis I, Bordeaux felt the influence of the

literary Renaissance, which flourished mostly at the College de Guienne, whose most famous pupil, Michel de Montaigne, the writer of the *Essays* (translated into English by Florio) became mayor of the city from 1581 to 1585. The religious Reformation of the xvth century found followers in all the classes of society. The Parliament persecuted the protestants, but Bordeaux did not suffer very much from the religious wars and the greatest part of its inhabitants remained catholics. The town suffered much more during the xvith century, on account of the quarrels of its Parliament with the duke of Epernon, governor of Guienne, which culminated in the war of the Fronde. As a result, a republican government, the Ormée, was organized at Bordeaux, but it was vanquished and suppressed by Mazarin.

All those feuds, and civil wars, besides the foreign wars and periodic recurrence of the plague, little by little ruined the prosperity of Bordeaux and its trade. Louis XI, Charles IX, Colbert, vainly tried to give it again its old prosperous life. For two hundred years, the rich merchants, tired of working without profit, remained inactive and indifferent.

As a consequence, the look of the town changed little during that period. It kept its medieval shape and appearance. Charles VII, in order to assert his right of a conqueror, built two strong castles, destined to keep the people of Bordeaux « with a poniard in their backs »: the Château Trompette, and the Château du Hâ. After the Fronde, to punish the Bordelais for their revolt, Louis XIV had the Château Trompette rebuilt and enlarged, in order to make it a formidable fortress. To give it a vast glacis, he committed a most stupid act of destruction, razed to the ground the splendid roman ruins of the Piliers-de-Tutelle and all the neighbouring quarter. He built a third royal strong-

hold, the Fort-Louis, behind Sainte-Croix church. The xviiith century saw the number of convents greatly increased within the town-walls. At the west of the city, the archbishop François de Sourdis drained the marshes, and had the church and convent of the Chartrreuse erected. In the north, on the site of swamps, dried by the marshal of Ornano, city-mayor, a new suburb, the Chartrons, inhabited mostly by foreigners, rose and increased, stretching along the river-bank.

**XVIIIth
century.**

Louis XIV's reign had been for Bordeaux a time of humiliation and misery. Louis XV's and Louis XVI's reigns were, on the contrary, as flourishing a time as the gallo-roman or the English period in the Middle-Ages. Bordeaux owed then its prosperity and wealth to the very wise and far-seeing administration of the intendants, representatives of the central power. The greatest were Boucher, Tourny and Dupré de Saint-Maur.

Commerce flourished again at Bordeaux during the xviiith century. This was due to the royal orders of 1716 and 1717 which authorized the negro trade in Africa for the port of Bordeaux, and its free-trade with the islands of America, and the French Antilles. The commerce of colonial produce, sugar, coffee, cocoa, indigo, cotton, on one hand, and of wine, on the other hand, made the importance and wealth of the port. The Bordeaux merchants, not only bought and sold goods, as they had done till then; they built and freighted ships and created a powerful merchant navy. The prosperity of their trade increased steadily, and, under Louis XVI, Bordeaux did about a fourth part of all the commerce of France. From 1785 to 1789, more than a thousand million francs' worth of merchandise were exchanged at Bordeaux. All this business was admirably

directed by the Chamber of commerce, founded in 1705.

As in the Middle Ages, commercial prosperity brought about wealth, and with it new habits of luxury and comfort which pervaded even amongst the people in the country. In 1756, a traveler wrote : « If you want to see a picture of plenty, go and look at Bordeaux. »

**The town
as the
intendants
made it.**

As in the Middle Ages again, the wealth of the town had as a result a great increase of its population. In 1650, there were in Bordeaux 58.000 inhabitants; just before the Revolution the number had risen to 109.000. Many foreigners had come to settle there, made large fortunes, founded powerful families of merchants, especially in the Chartrons quarter.

The intendants made up their minds to render the town worthy of its wealth. It became a metropolis, the finest city after Paris. The old walls henceforth useless were demolished; the old medieval fortified city was transformed into an open town, pleasant and comfortable. Near the river, the place Royale was laid (1730), surrounded with the Bourse and Douane buildings (exchange and custom-house). Then it was the turn of the place de Bourgogne (1755) at the end of the site of the old moats (formerly cours des Fossés, now cours Victor-Hugo) at the chief entrance of the town. Those two public squares were connected under the direction of Tourny, by a row of houses all having similar fronts (1750-1757).

On the land side, on the filled-up moats, Tourny planned and built the line of the *cours*. Those large avenues, planted with trees here and there, stretched between the old city-gates, transformed into monumental doors such as the «Porte d'Aquitaine» (now place de la Victoire) and the «Porte-Dijéaux». They united like-

wise the Saint-Seurin and Chartrons suburbs to the city. Tourny created also the Public-Garden (1746-1756). In the center of the town, he laid the avenues called by his name (*allées de Tourny*). Near them, the marshal of Richelieu, then governor of Guienne, erected the Grand-Théâtre (*fig. 15*) which was the finest in France and Europe, according to the plans of an architect of genius, Victor Louis (1780). At the same time, the archbishop ordered the building of a beautiful palace which became his residence and is now the City-Hall. Rich merchants, bankers, magistrates built costly and handsome mansions. In the XVIIIth century, they also planned the building of a bridge across the Garonne, between the town and the suburb of La Bastide; they began pulling down the Château-Trompette in order to have a large open square, which was to be the « Place des Quinconces » created only after 1815. Under Louis XV and Louis XVI, Bordeaux became in shape and aspect what it remained during the whole of the XIXth century; it received thus an indelible mark of the administration and influence of its great intendants.

A BASTIDE : LIBOURNE

Origins of the town. The place where the river Dordogne receives its tributary, the Isle, is the natural crossing of two water-ways.

The Romans had understood its importance and had built there a fortified place, Condat, whose name means a confluence. The port of Condat is mentioned by the poet Ausonius.

Libourne was a « bastide » or stronghold, built, at the end of the XIIIth century, on the site of a more ancient

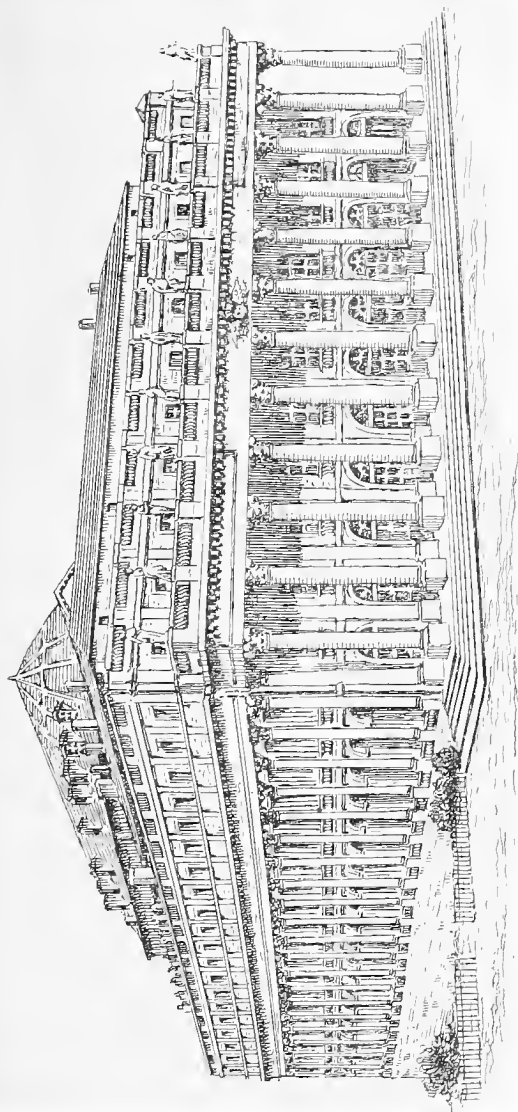


FIG. 15. — *The Grand-Théâtre of Bordeaux (opera house).*

It is the finest xviiith century building in Bordeaux. It has the form of a Greek or Roman temple. It is surrounded with a peristyle adorned with a majestic row of columns. In the center of its façade there is the royal scutcheon with the arms of France. The balustrade is adorned with statues. The whole building is noteworthy by the harmony in the size of its parts and their perfect arrangement. The staircase inside has been the model for that of the Grand Opera in Paris.

big village, Saint-Jean-de-Fozera, by a seneschal of the king of England, Roger of Leyburn, who gave it this name. In 1270, Edward, the eldest son of Henry III of England, gave the inhabitants of the town the right of forming a commune. In 1281, he ordered the place to be fortified. It was built in the usual shape of the «bastides», with straight streets, crossing each other at right angles, and a central public square, with the city hall at one side of it. It was surrounded with walls flanked with square or round towers, with several gates. The towers on the river-side were the Edward or Gr nouillère, the Gringalette and the William towers.

**Military
importance
of Libourne.**

The geographical situation of Libourne made it important from a military point of view. It was the key to the Dordogne and Isle valleys. All the articles of food coming from Périgord, Limousin, Angoumois, Agen and Quercy, came into Guienne through Libourne. Whoever possessed the town was able to starve Bordeaux.

During the Hundred-Year wars, Libourne was a frontier-town, for which French and English continually contended. In 1343, the seneschal of Philippe VI Valois got possession of it during a truce; but Henry of Lancaster, earl of Derby, besieged and recaptured it again in 1345. Libourne preferred English government; in 1379, it entered the alliance of the towns and daughters of Bordeaux. In 1451, the French army of Charles VII besieged it, and Jean Bureau's artillery made large breaches in its walls and towers. The town surrendered after a few days. The Hundred-Year War had all but ruined and unpeopled it.

In 1649, during the Fronde, the duke of Epemon, in order to threaten the people of Bordeaux, built a citadel at Libourne. He could thus prevent Bordeaux from receiving provisions by the Dordogne and Isle. The

Bordelais sent against Libourne an army and a fleet, which besieged the town. But that army had been hastily formed; there was no discipline in it; the soldiers' chief care was to eat and drink. They had not enough ammunition; the captains of the besieging forces had to send the sailors of the fleet to the foot of the ramparts in order to pick up the cannon-balls at five sous each. It is no wonder that the duke of Epèrnon had the better of the Bordeaux army. When order had been re-established, the people of Libourne were the first to ask that the citadel should be pulled down, and they obtained it.

Commerce and the port. Thanks again to its geographical situation, Libourne was a port and an important trading city. Corn, wine, iron were brought there by the two rivers from the neighbouring provinces, to be exchanged against cloth, hides, fish and salt. This trade was made easier by numerous privileges which the English kings granted to the town. They shipped on the port the wines coming from the high-countries, i. e. from Sainte-Foy, Bergerac, Agenais and Quercy, to Brittany, Flanders, Normandy, England and the North-countries. Salt was also one of the staple articles on the Libourne market. The officials who measured it kept a sack of salt out of each cargo; this tax was called the Holy Drop (Sainte-Goutte). In the XVIIIth century the trade of Libourne was still very important. They loaded on the port from 500 to 600 large barges with wine and spirits, and nearly 150 Dutch vessels came to fetch wine.

Municipal institutions. The commune of Libourne had in the Middle-Ages a Mayor and twelve «jurats». The twelve jurats were elected by the inhabitants of the city

on the day before the feast of Saint Mary-Magdalen. the 21st of July. Those, in their turn, elected two burgesses, one of whom was appointed mayor by the seneschal of Guienne or the « constable » of Bordeaux. Mayor and jurats were elected for one year and could be re-elected only after a lapse of two years. In 1601, a burgess having refused to be a jurat after being elected was threatened with prison. The elective charges were compulsory, and the chosen man had to accept his office. To be a mayor, it was necessary to be a burgess, and even a nobleman could not become a mayor without that title. The corn-merchants could not be jurats. The mayor, the jurats and the assembly of the inhabitants elected a treasurer, who gave an account of the public money at the end of the year. The king's provost could not arrest a man of the commune of Libourne, unless the man had been sentenced by the mayor and jurats. There is a vellum book kept at Libourne, in which were copied the most ancient privileges of the town. It is called the Hairy Book (*Livre velu*) because it is bound in wooden boards covered with calf's skin with its hair. It was composed in 1479. Here is the oath, translated from this book, which the mayor had to take, on taking possession of his charge :

« That he shall be honest and loyal towards our Most Sovereign Lord, the King of France, and to the city and the inhabitants thereof, and to the commune of the said city; that he shall act honorably and loyally in the fulfilment of his duties of a mayor, that he shall keep them from all wrong and violence from himself or other men; that he shall maintain and preserve, according to his legal power, their rights and privileges, liberties and customs, uses, habits, laws, franchises and regulations, and that he shall deal justice equally and loyally to all, the poor as the rich and the rich as the poor. »

Libourne, like Bordeaux, became a modern town during the XVIIIth century. The old moats were filled up and changed into avenues; the chief ones are the «allées de Tourny». The walls were demolished and their stones used to build embankments, new houses (*fig. 16*) and barracks. The suburbs increased; in 1789, there were at Libourne 14,000 inhabitants.

But, inside the line of the walls, the old bastide shape is still visible, with its perpendicular streets and its central square surrounded with covered galleries. The city-hall rises at the usual place in the bastides; it has kept its medieval outlines, in spite of too elaborate a restoration. An old tower from the outside walls is still standing near the river-bank. Very little is left of the churches and convents. The order of the Cordeliers, who settled at Libourne during the XIIIth



FIG. 16.
*An XVIIIth century house
at Libourne.*

The front of this house is a fine product of the XVIIIth century house-architecture. The windows are adorned with garlands, which were in fashion during the reign of Louis XVI. The wrought-iron balconies, with their delicate curves are in the Louis XV style. At the top, there is a stone balustrade. Everything is rich and elegant, without any exaggeration. It has all the qualities of French art at that time: harmony, measure and good taste.

century, had a church which has been desecrated and is to-day in a very bad state. Saint-John church has been re-built in part, but nothing of it tells us that it stands on the site of the old village of Fozera, which was there before Libourne was built. Notre-Dame-de-Condât's chapel, a gothic building, was a popular place of pilgrimage, where the sailors came and gave their offerings. In the chapel of the Epinette (i. e. little thorn) rebuilt in 1364 by the Princess of Wales, they kept a thorn from Christ's crown, which, it was said, had been given by Charlemagne. In the drill-hall of the cavalry barracks, a splendid roof-work built in the middle of the XIXth century, shows that the old traditions of cleverness in their craft have not been lost by the workmen of Libourne.

A STOPPING-PLACE ON A ROMAN ROAD : BLAYE

The origins of the town. Blaye was founded by the Romans. It was, in the beginning, a stopping-place on the road which led from Bordeaux to the north of Gauls, by Saintes, Poitiers and Tours. This road existed during the second century of the Christian era. Blaye was a very important place on it. It rose on a rocky height, the last hill washed by the Gironde before it goes down to the sea, and just at the point where the road met the river. As it thus commanded both the Gironde and the Paris road, the Romans, about 300 A. D. made it a fortified place and put a garrison in it. The poet Ausonius already calls it « warlike Blaye ». It was destined to

protect Bordeaux and Aquitania against invaders from the north.

About the middle of the ivth century, christianity was introduced at Blaye by Saint Romain. « After having built a cell for himself in the lower part of the town, says Gregory of Tours, he became so famous by his preaching and his miracles that, having converted and baptized the inhabitants, he had a church erected in the very place of a famous temple consecrated to the false gods ». Saint Romain died in 385 and was buried near the castle of Blaye, not far from the banks of the Gironde. In the church he had built, a grand-son of Clovis, Charibert, king of Paris, was also buried, in 567.

**Military
importance
of Blaye.**

From the ivth to the xviii century, Blaye was a military town and played in history a very important part. Charles Martel, after having beaten the Arabs at Poitiers, entered it in 735. The Normans destroyed it. At the beginning of the xith century, William II Taillefer, count of Angoulême, took possession of it. The town and the neighboring country then formed a viscounty, possessed by a family of noblemen called the Rudel.

Blaye was very often besieged during the Hundred-Year-War, and shielded Bordeaux against its enemies. Consequently, as soon as it was threatened, it received men and ships from Bordeaux. In 1338, the French took it by means of a crafty device. The town was starving, they sent to it mules and pack-horses loaded with victuals, led by soldiers disguised as merchants. Those false merchants shouted to the men inside the walls : « Mylords ! be of good cheer ! here are provisions coming from Miremont and Bordeaux. Make ready to receive us. » The people of Blaye came out without any mistrust. The French, hidden at a short distance,

rushed upon them and routed them. Those who escaped got into boats and went to Bordeaux with the tide, to tell their sad story. The English besieged Blaye in 1345 without success. The town was defended by two knights of Poitou: Guichard of Angles and William of Rochechouart. In his turn Du Guesclin took Blaye but could not stay in it, and, in 1379, the town, having become English again, joined the alliance of Bordeaux' god-daughters. In 1451, a troop from Charles VII's army, under the orders of Dunois, besieged it, helped by a naval force. The gascon knights and the mayor of Bordeaux, who defended the town, refused to surrender, but in the end they had to yield to Jean Bureau's artillery.

During the religious wars, the protestants took Blaye, drove the catholics away, and plundered Saint-Romain and Saint-Sauveur churches. Some years after, Blaye was upholding the League against the protestants. Marshal Matignon, governor of Guienne for Henry IV, besieged it unsuccessfully; the town, blockaded by six English ships, was delivered by a Spanish squadroon. During the Fronde disturbances, the duke of Saint-Simon, who administered Blaye, kept it for Louis XIV.

Blaye was on the road followed, in the
The legends. Middle-Ages, by the pilgrims going to
 Santiaago of Compostella, in Spain.
 This important stopping-place became also a place of
 prayer. The pilgrims on they way through Blaye went
 to visit Saint Romain's tomb: they prayed the saint to
 preserve them from shipwreck during their water-
 journey from Blaye to Bordeaux. They related to one
 another how Charlemagne, coming back from Ron-
 cevaux to France, had followed the same road as they,
 how he had laid the corpses of his nephew Roland, of

his peers Oliver and Turpin, in white marble sarcophagi, near Saint Romain's tomb at Blaye. There also fair Aude, the betrothed of Roland, lay buried. In the xvth century, visitors to Saint-Romain's church were still shown the tombs of Roland and Aude.

In the xiiith century, at the time of the Crusades, one of the lords of Blaye, Geoffrey Rudel, was a troubadour, or minstrel-poet. It is said that, having heard the stories told by pilgrims from Antioch, he fell in love with a princess he had never seen, the countess of Tripoli. Without knowing her, he sang her in sad, sweet verses : « O Lady-love in a far away land ! for you my heart is filled with sadness and no remedy can I find until your call of love come unto me. Never shall I taste the joys of love, if I have none from you so far away ! ». In the end, to see the unknown lady, he became a pilgrim and embarked for Syria. But during the voyage, he became grievously sick, and arrived at Tripoli just in time to die in the arms of his lady-love, who, for grief, entered a convent the same day.

Blaye was formerly made of two towns, the higher and the lower towns. The higher town, older, stood on the hill of the citadel. A wall divided it into two parts of unequal sizes. The highest part, in the north, contained the castle. There remain only a few ruins from the castle built by the Rudel family during the xiiith and xiiiith centuries. It had a triangular shape and was fortified with six towers. The south part contained the higher town, surrounded with walls and square or round towers with battlemented tops. It had its entrance at the East, the Saint-Romain gate. Through that gate, it communicated with the suburbs of the lower town, which stretched near the port, at the foot of the hill. In 1651, Louis XIV resolved to make

Blaye a huge citadel protecting the entrance of the Gironde. The plans were prepared by a famous engineer, the count of Pagan. To build it, a great part of the lower town and the old Saint-Romain church were demolished. In 1685 Vauban drew new plans still more extensive than the former. Sixty more houses of the lower town were pulled down. As for the higher town, it had to make room for the citadel. The inhabitants, driven out of it, settled on the opposite hill, where they built the modern town.

A BISHOPRIC : BAZAS

Origins of the town.

Bazas is one of those very old towns, whose beginnings are lost in the remotest past, whose departed glory lies deep under the ground. It is so much more difficult to study the history of Bazas that its archives have been several times stupidly destroyed.

Before the Romans, the inhabitants of the country were called the *Vasates*; they had lived there for a very long time. The city was called *Cossio*. When the Romans came, it took, as many others, the name of the tribes who inhabited it: *Vasates*, *Basates*, *Bazas*.

It was an important center, the head of a *civitas*, and the Romans fortified it probably about the end of the IIIrd century. The walls rose at the top of a headland which went down steeply towards the east, between two deep valleys. At the foot of those defences, the Alans and the Goths were stopped in 414. Nothing is left from the Roman walls, which were rebuilt in the Middle-Ages, towards the end of the XIIIth century. Yet some parts must date from a remoter time, between the Gisquet gate and the headland.

**Bazas in the
Middle Ages
and
modern times.**

The English seem to have settled less strongly in Bazas than in Bordeaux. The town tried its best to be organized into a commune towards 1250, but succeeded only much later. The riots in the XIIIth century were very violent; once the inhabitants were besieged in the church; another time they killed the followers of the seneschal, who was a high official. In 1253, the king of England ordered to pull down the house of a Bazadais, Bertrand of Ladils, and to use the stones for the building of the cathedral.

Thirty years later the administration of justice in the city was divided by umpires between the king, on one hand, and the bishop and chapter on the other. This association, which lasted till the Revolution, was called a *paréage*.

Bazas had to suffer from the Hundred-Year-War, and still more from the religious wars. The protestants entered the old episcopal town through a breach they had made in the south walls. Sometimes captured by the protestants, then again by the catholics, the city was subjected to frightful reprisals, plunders and merciless destruction.

The wise administration of the XVIIth and XVIIIth centuries made itself felt in Bazas, which became the residence of a sub-delegate from the intendant. The subdelegate acted as the « sous-préfet » of our time.

Besides, the city was the seat of a court of appeal, presided by the presidial seneschal. During the Revolution, it became the head of a district, then later of a « sous-préfecture ».

**The public
buildings.**

Bazas had several churches and convents, especially a house of Franciscans. Those monks had settled in the town about the first half of the XIIIth century.

The cathedral is dedicated to Saint-John-the-Baptist. The legends related that a lady of Bazas, attracted to Judea by the renown of Christ's miracles, arrived there in time to witness the Precursor's death, and brought back with her, in a small phial, some drops of John-the-Baptist's blood.

The present cathedral was begun in 1233. The work lasted a long time, perhaps three centuries: In 1577 and 1578, the protestants destroyed the beautiful building and profaned the tombs it contained.

The bishop Arnaud of Pontac, raised it up again; we owe him the greatest part of the new building, which was finished in 1635. The stone carvings and statues were again greatly injured during the Revolution.

The cathedral of Bazas, taken in its whole, is the finest work of Gothic architecture in the Gironde region. Its three naves, the aisle which runs round the altar, the chapels which open on the aisle, its wonderfully rich front are priceless masterpieces (fig. 17). Unfortunately some parts have been restored in a different way from the former style. It is pitiful to think that it was the hands of Frenchmen who destroyed or injured, wantonly and without profit to anybody, one of the most praiseworthy works of our French art.

The old chief-town of the Vasates, of the Roman *civitas*, of the medieval *sénéchaussée*, the seat of a bishop has now lost all those titles. According to M. Jullian, it is impossible to find in the South-West of France a more complete instance of the utter collapse of a city. The only thing left to Bazas now with the glory of its recollections, is the splendour of its cathedral and its site. There are few landscapes in Gironde as pleasant and stirring as the avenue that runs along the Beuve, at the foot of those ramparts and of the church, lonely and melancholy tokens of a glory which is departed.

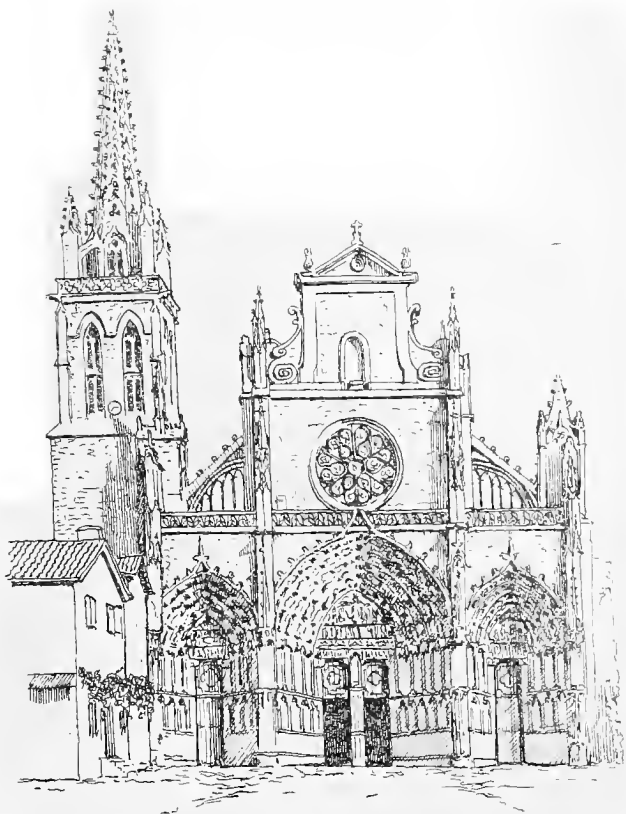


FIG. 17.

Bazas cathedral.

The front of Bazas cathedral belongs to very different periods. The bottom of the steeple is of the xiiith century, the bases of the doors are of the xiiith, the buttresses between those doors of the xvth or xviith, the pediment of the xviiith. Such as it is, this front, adorned with a crowd of statues, is the richest and one of the most interesting in the Gironde region.

A PRIORY : LA RÉOLE

Origins of the town. The right bank of the Garonne is lined with a row of hills. Their ridges and the road from Toulouse to Bordeaux, from the Mediterranean Sea to the Atlantic Ocean were intersected, near Casseuil, by the important road from Angoulême to the Pyrénées. A few miles from there, going up the river, the travelers left the Bazas district to enter that of Agen. Between those two points, Casseuil and the limit of the provinces, there is a steep cliff, overlooking the Garonne and the plains on its left bank, with a brook on either side of it. There the Benedictine monks founded a priory.

The place was called *Squires*; the monks named it *Regula*, the *rule* of the Benedictine order. From *Regula* comes *La Réole*. It is said that the priory was destroyed by the Normans in 848. It was re-built. The Abbey of Fleury-on-the-Loire from which it depended, sent some new monks to La Réole. But between them and the Gascon friars there rose wranglings and quarrels. During one of those disturbances, Abbon, the abbot of Fleury, was killed in 1004.

Meanwhile, as was often the case, the town had risen and grown under shelter of the monastery. Its situation on the river and the road gave it both a military and a commercial importance. The possession of La Réole entailed the power of partially stopping the trade and victualling of Bordeaux. As a consequence, the military history of La Réole is full of events; during the English wars it was besieged no less than twelve times.

One of those sieges has been made famous by the account of Froissart, the chronicler.

**The
siege of 1345.**

It was in 1345. The English under the earl of Derby, occupied the roads, to prevent any help from outside. Then Derby ordered to build three towers, having each three stories, covered with hides and movable on wheels. Those towers were wheeled on to the moats which had been filled up. On every floor, a hundred archers shot with such quickness and violence that the defenders had to draw back. Derby took advantage of it to sap the walls and bring them down.

The town surrendered, but the military governor, a Provençal named Agos of the Baux and his hired soldiers withdrew into the castle and continued to fight. They resisted with the utmost courage, in spite of the hail of missiles hurled at the castle. Then the English dug mines under it. Agos became anxious, «for, sooth to say, it is great fright for people in a citadel when they feel they are threatened with mines». The garrison came to parley.

Agos, then, went down to the bottom of the large tower and informed the besiegers, by signs, that he wished to speak. Derby rode there with two followers. Agos doffed his cap very low before each of them in turns, then he spoke as follows: «Mylords, it is sooth that the king of France sent me into this castle to keep it for him, as long as, by any means, it would be in my power. This was my duty; you know how I have fulfilled it. But a man cannot always stay in one and the same spot. I should therefore willingly depart, and so would my companions, if such was your good pleasure, and we would fain go and live in some other place, if you would allow us.»

The English wanted Agos to surrender unconditionally. He craved mercy for his soldiers, who had painfully earned their poor salary, and declared that if the

least of them was not treated as mercifully as the greatest, they would all fight again to the death. Then, they were allowed to go away with their arms.

Importance of the town. Such was the commercial and military importance of La Réole that the town grew rapidly. The first boundaries were enlarged three times and transported beyond the brook that ran on the eastern side.

La Réole received a charter of privileges which has long been believed to date from 977, but which dates really from two centuries later. A mayor of La Réole is mentioned during the first half of the XIIIth century, which means that this commune was one of the oldest in the country.

The Parliament of Bordeaux was moved to La Réole in 1653-1654, then again in 1678-1690.

The priory. The priory of the Benedictine monks outlived all those events. While it was under the dependance of the Order of Saint-Maur, one of its friars, Dom Maupel, wrote, in 1728, a history of the monastery.

Those monks of Saint-Maur administered the worldly goods of the house in the most remarkable way. The church, built towards the end of the XIIIth century, was covered with a wooden woodwork and a roof; the apse only had a stone vault. The monks had a gothic vault built above the nave in 1685-1690. This work, a masterpiece, was executed by a Bordeaux workman, Claude Tastevin, nicknamed Lespérance (Hopeful) who did not even know how to sign his name. A well-known artist, Tournier, carved the stalls and a pulpit.

In 1704, the re-building of the monastery was begun, under the direction of an architect named Maurice Mazey, and later on, of a monk, Dom Hugh of Lauver-

gnac. The cloister dates from 1752-1759. The remaking of the organ was decided in 1764.

A very clever smith, Blaise Charlut, made for the monks some beautiful pieces of wrought-iron work. stairs, doors, galleries, brackets, choir-railings.

The Revolution closed the priory. It now contains the « sous-préfecture », the city-hall, the several law-courts, the military police, the public library and a lecture-hall. The transformation of the church into a market-hall had even been planned. Fortunately it was kept as a parish-church, instead of Saint-Michael church, which they pulled down soon after. The rich furniture of the Benedictine church was scattered: the pulpit is in the hospital chapel; Tournier's stalls and Charlut's wrought-iron works were sent in 1803 to the cathedral of Bordeaux and are there still.

**Civil public
buildings.**

A good many buildings have been destroyed, which would make La Réole, if they were still standing, one of the most interesting towns in France. The castle was dismantled and in part demolished by order of the king in 1629. It was a building wonderfully well constructed, dating from about 1300, almost square, flanked with four fine towers, whence its name of the *Castle of the Four Sisters*. The largest tower, at the South-West angle, was called *la Thomasse*.

Near the hospital, a private house of the end of the xvth century remains as a very elegant example of gothic civil architecture. Other houses, as well as the churches of the Dominicans, of the Franciscans and others, have disappeared. Fortunately, the town-hall (*fig. 18*) is still standing.

It is an oblong building, of about the year 1200, altered during the xivth century and adorned during the xvth with windows and a balcony. At Saint-Antonin

(Tarn-et-Garonne) there is a city-hall dating from further back, but it was built as a private-house. La Réole's

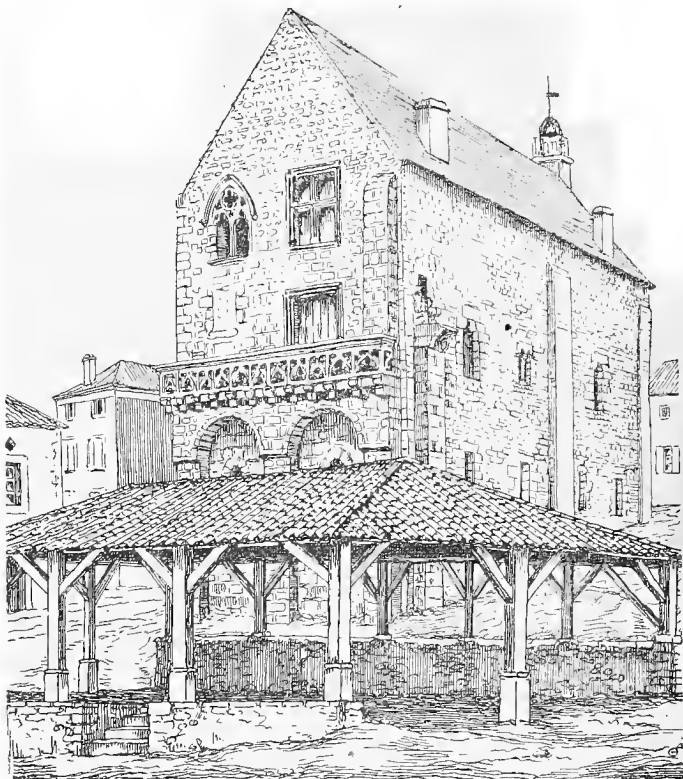


FIG. 18. — *The city-hall of La Réole.*

This hall is the oldest city-hall in France. It was built towards the year 1200, altered during the xivth and xvth centuries; the balcony belongs to the latter period.

city-hall is then, properly speaking, the oldest known in France. It is the eldest brother of all those halls where our democracy became conscious of its rights and strength and which were the cradles of our public liberties.

A. FORTIFIED CASTLE : LESPARRE

**Origins
of the town.** Lesparre owes its importance, even perhaps its existence, to the castle where the feudal lords resided. It was not a populous place; in 1785, there were only between 800 and 900 inhabitants; a very small parish, or « commune » (as we say to-day), neither more nor less fertile than its neighbours. But the lords of Lesparre administered justice on a very extensive district, from Soulac to Saint-Sauveur, Hourtin and Carcans. The weights and measures of Lesparre were the standards used in the country; the town had fairs and markets where the neighbouring peasants sold especially wool and cattle. In short, according to the expression of an XVIIIth century writer, Lesparre was the « chief-town of Médoc ». During the Revolution, it became the head of a district, corresponding to our present *sous-préfecture*. And as it was a little ludicrous that such a small place should be seat of a *sous-préfet*, it was enlarged during the year V (1796-1797) by the addition of the parish of Uch, and later of Saint Trélody.

The fate of Lesparre would have been quite different if the lords had built their castle, put up their courts of justice, their markets and their standard-measures in another place, like Vertheuil or Gaillan.

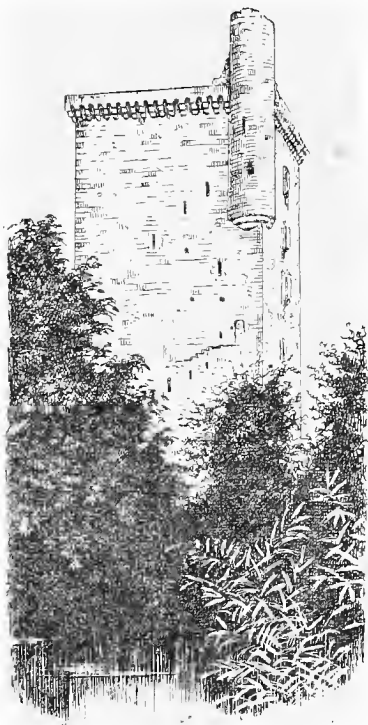
**The lords
of Lesparre.** The first of the known lords of Lesparre is mentioned about 1100. It was Gombaud « lord of the castle which is called *Sparra* ». The last of that family was Florimont, who was also the most famous of his line.

Florimont, lord, or *sire* (as they were called) of Lesdarre lived in the XIVth century; he was a contempo-

rary of Du Guesclin, of the Black Prince, eldest son of the king of England, a friend of Jean de Grailly, «capal» of Buch. Having gone to Cyprus to fight against the Turks, he challenged in single combat

the christian king of that country, Lusignan. As he was going back to London, he was captured by a Spanish fleet. In 1385, he was kept in prison on account of his debts. A few years later he was the representative of the King of England during some negociations. He died childless about 1393.

After him, the ownership of Lesparre passed from a family to another, through successions, confiscations, gifts and sales. In 1433, it fell into the hands of a crafty man, Bernard Angevin. In 1451, when the French became masters of the province, five rivals contended for it; it was given to the families of Albret, then of Foix, then of Clèves. Later it belonged to the Marshal of Matignon, was bought in 1600 by the duke of Epemon, in 1672 by the dukes of Grammont who had it at the time of the Revolution.



(FROM A PHOTO BY M. PIERRE MARIA.)

FIG. 19.

The «Honor» of Lesparre.

The *Honor* of Lesparre is the keep, the main-tower of the castle. It dates from the xivth century. There remains next to nothing of the other parts of the stronghold. The *Honor* rises sheer above the plain and produces a very striking impression on the beholders.

**The town
and castle.**

In 1239, the lords founded the convent of the Franciscans; in 1265 they suppressed *questality* that is to say serfdom, in the town, but they forbade its becoming

a commune.

Cenebrun of Lesparre was allowed in 1340 to levy a tax wherewith to surround the place with walls. About that time the castle was built, or rather enlarged. Then the precinct was an irregular wall flanked with two round towers; the door stood in the east, between two other towers; the square keep rose near the south corner. The whole of it was surrounded with a moat filled with water from a brook.

Of the castle, there is only the chief tower standing (fig. 19) called the « Honor » of Lesparre. *Honor* in Gascon meant a lordship. This title is here applied to the castle-keep, which was the head of the lord's estates. It is a fine tower, stout and grim, rising in the midst of meadows and vineyards and standing high above the level of the large plains, as if to call up the memories of a laborious past.

A COMMUNE : SAINT-EMILION**Origins
of the town.**

Saint-Emilion owes its name to a holy man, Emilian, a native of Brittany According to a xiith century manuscript.

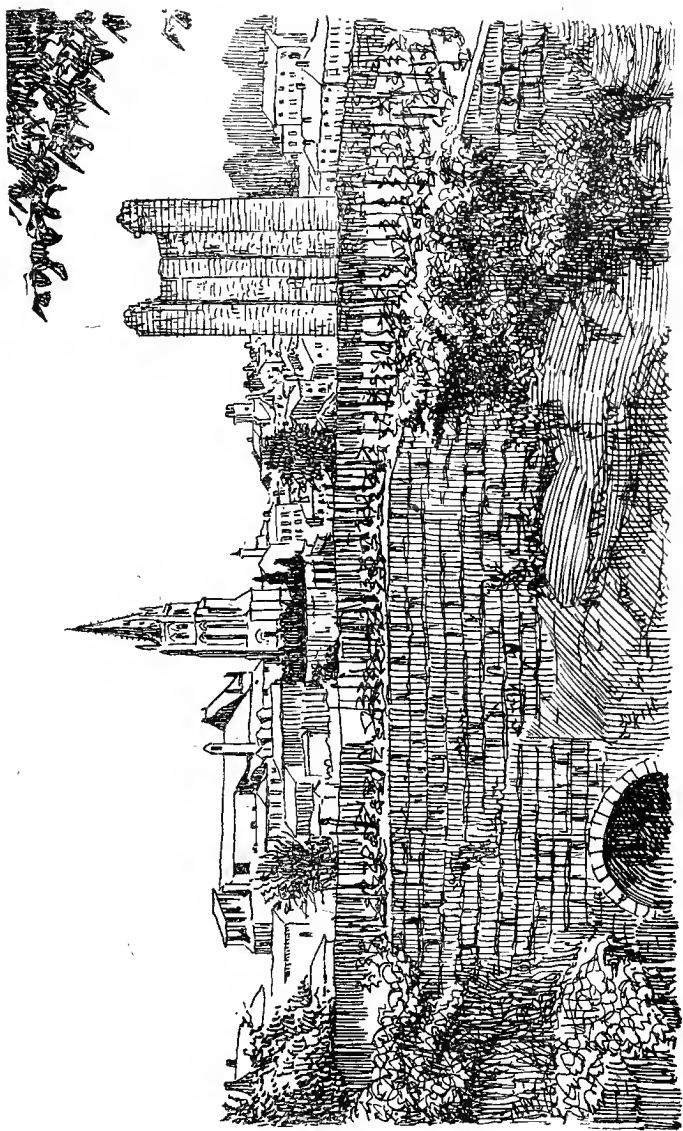
Emilian, or Emilion, after several adventures in his native country, came and settled in a place near the Dordogne, called *Ascumbas*, whose name still remains in the *Combes* forest. He lived there as a hermit, in a grotto hollowed out of the side of the rock. He died at the time of duke Waïfre (viiith century).

He was probably the founder of a Benedictine monastery, whose monks cultivated the surrounding country.

In 1080 the archbishop of Bordeaux reformed the monastery and put canons in it. In 1110, another archbishop submitted those canons to the rule of Saint Augustine and to the authority of an abbot. In 1306 pope Clement V, native of Bordeaux, secularized the order, constituted it into a chapter with a dean at its head. The first dean was a nephew of the pope, cardinal Gaillard of Lamothe. In the XIIIth century, the Dominicans or Jacobins, and the Franciscans or Cordeliers founded two convents outside the town. They were destroyed during the Hundred-Year-War and rebuilt within the town-walls.

Very early, Saint-Emilion was organized
The commune. into a commune. In 1199, the king of England, John Lackland, confirmed its privileges. At the same time, the town was fortified : a charter of Louis VIII, king of France, mentions the building of its precinct in 1224. The political importance of Saint-Emilion and also the military part it played were very great, especially during the period of English domination. Its inhabitants fought, during the XIIIth century, against their neighbour the viscount of Fronsac, who claimed a tax from all the boats that carried Saint-Emilion wine and passed on the river in front of the hill where his castle stood. This war was ended in 1241 by a treaty advantageous to the commune.

The kings of England granted to Saint-Emilion, not only some privileges for their wine trade, but the right of justice over the parishes of Saint-Martin-of-Mazerat, Saint-Sulpice-of-Faleyreus, Saint-Laurent-of-the-Combes, Saint-Christopher-of-the-Bardes, Vignonet, Saint-Hippolyte, Saint-Pey-of-Armens, and Saint-Etienne-



(FROM A PHOTO BY M. ARTMANN).

FIG. 20. — *Saint-Emilion.*

A view taken from the Saint-Martin door. On the foreground, the town-wall, hidden here and there by creepers and brambles, the ramparts transformed into gardens; at the foot an opening leading to the stone-pits. On the left, the collegial church and the steeple of the monolithic church. On the right, the King's Castle. Between the two, in the back ground, the square steeple of the Jacobins.

of-Lisse. As a consequence, the burgesses of Saint-Emilion remained steadily faithful to the crown of England during the Hundred-Year-War. In 1379, the town joined the alliance of Bordeaux' god-daughters. The English and the French fought for its possession, because of its situation on the frontier. When Guienne had become French again, Saint-Emilion lost its importance. The religious wars completed its fall.

The public buildings. In spite of its decline in history, from the xvth century onwards, Saint-Emilion remains one of the most interesting towns in France, because of its many old buildings, crowded within a very small space, and the poetical charm of its ruins.

It has kept a part of its fortifications. Wide moats cut out of the rock protect the precinct wall. Several private houses have been built on the line of the ramparts, for instance the Malet house and the house adorned with elegant windows named the *Palais Cardinal*. One gate only remains, of the six which the town had, the Brunet gate, in front of which are the foundations and sites of the towers which defended it. An *échauguette* or watchman's sentry-box is all that is left of the Bouquièrre gate. A little within the walls rises a little square tower with buttresses; it is the King's Castle, which workmen were building in 1237 (*fig. 20*).

The religious city has left more remains than the stronghold. The collegial church, built by the canons, is in part covered with splendid cupolas; the transept and choir were altered three times, in the xiiith, xivth and xvth, xvth centuries. The western door is of the Romanesque period. It was composed of one central and two false side-doors; the north corner was pulled down to make room for a road, and the false door on that side has disappeared.

The north door dates from the end of the XIIIth century, and still looks stately. The vestry is a pretty XIVth century building. The cloister, belonging to the collegial church, is of the same period, it contains some *enfeux* or recesses in the wall to receive coffins. The steeple stands by itself above the underground church, with which it communicates by a kind of well. The main part of the tower is of the XIIIth century, the spire of the XVth. It is a stout proud steeple overlooking all the surrounding country.

The underground or monolithic church (i. e. made of only one stone) was the parish church up to the Revolution. It has three naves. It was hewn out of the rock, or at least, the hewing was achieved during the romanesque period. The door, whose sculptures have been injured, and the windows belong to the gothic time. Churches as this one, hewn out of the rock are very rare. There are only three in the South West of France: those of Aubeterre and of Gurat in Charente, and that of Saint-Emilion. By the side of it, the Trinity Church is one of the most graceful and purest samples of French art in our Gironde. Below, stands the hermitage of Saint-Emilion. Inside the town, we can still see some old stone houses, and under the Cadène arch a house with carved wooden beams, besides the Dominican or Jacobin church, and especially the church and cloister of the Cordeliers, all very picturesque.

Outside the walls, not far from the site of the Bourgeoise gate, now completely gone, there stands a majestic mass of stone: the Great Wall. It is all that remains of the first Dominican church, built about 1300. The Madeleine chapel stands above a burial vault whose walls still show some fragments of frescoes representing the Last Judgment. Saint-Martin-of-Mazerat church is the chapel of Saint-Emilion cemetery, and a most curious specimen of the romanesque churches in Gironde.

The rocky hill of Saint-Emilion is honeycombed with vast stone-pits. The inhabitants have transformed some of them into dwellings which bring to our minds visions of man in the pre-historic ages. Those pits witnessed also one of the most tragical dramas of the Revolution. In September 1793, seven Girondins, exiled by the Convention, took shelter at Saint-Emilion. They lived hidden there till June 1794. Madame Bouquey kept them in the well of her house; then they were lodged by Troquart the hair-dresser. Blood hounds were sent after them in the stone-pits. Those who escaped died of starvation; the others were beheaded at Bordeaux.

We ought to be proud to possess in our department a town like Saint-Emilion. Its wonderful old stones, clad in rich and living green, are some of the finest jewels of the historical treasure of our nation.

AN ABBEY : LA SAUVE

Foundation of La Sauve.

There were several large forests in the region of Entre-deux-Mers; one of them was called the Great Forest, *Silva major*, « La Sauve-Majeure ». In 1079, some Benedictine monks, under the leadership of Saint Gérard, settled there, on a spot where a hermit had erected an earth-built chapel. There, they founded an abbey. The documents of that time show that Saint Gérard had many disputes with the landowners and the lords of the country. But he was obstinate and clever. He succeeded in obtaining treaties, which have been kept in the *cartularium* or collection of charters of La Sauve. Augier of Rions gave some of his grounds.

The duke of Aquitania granted the right of immunity to the monastery, which means that he waived his own rights of justice and police within a definite area around the abbey. The limits of this area were settled, and formed the *sauvetat* (safe land) of La Sauve.

Life came into that wilderness; in the midst of the woods, a clearing was made and a village built; it had two parts: the Saint-Peter and Saint-John quarters. Fairs and markets were soon held there and La Sauve became an important center.

The inhabitants of La Sauve had an independent spirit. They resolved to get rid of the abbot's authority. But a revolt was necessary, and, to organize it, they founded an association, a brotherhood, as now people would found a syndicate or a trade-union. The brotherhood was the only kind of association allowed during the Middle Ages, whatever aim it might have. There were brotherhoods which acted in fact as mutual-help societies, others as landowners' or tenants' unions. Some were parts of communes, even a few included whole communes. The malcontents of La Sauve formed thus two brotherhoods; that of Saint-James and that of the Holy Ghost. Then one day, in 1247, when the archbishop was in the abbey, the revolt broke out; the so-called brethren raised barricades, battered doors down, shattered windows, broke furniture, shot at the monks and their servants, and finally selected a seal, which was the symbol of the commune. But some time after, they craved mercy.

The monastery of La Sauve enjoyed a very important income. Saint Gérard, who had lived at Laon and Soissons obtained for his new abbey some grants

of land in Champagne. The abbey even acquired grounds in England and Spain; the mosque of Ejea was, for instance, bestowed upon La Sauve, even before the Arabs had been driven away from it. The region of Bordeaux benefited by that wealth.

La Sauve was, in the Entre-deux-Mers region, a type of those medieval monasteries which became centers of civilization. After having peopled this part of the country, the monks called there some good artists. The splendid church consecrated in 1231, the steeple, built a little after, and the several convent buildings were imitated throughout the country. Among the parish churches under the dependence of La Sauve, many are noteworthy, for instance: Saint-Nicholas-of-Génissac, Saint-Martin-of-Sescas, Saint-Pey-of-Castets, Notre-Dame-of-Langon, Cazevert, Jugazan, Bellefond, etc. The monastery became a stopping place on the road of the pilgrims to Santiago, where, along with the pious travelers, legends and thoughts, poetry and progress, passed to and fro.

The Hundred-Year-War damaged the abbey and contributed to its decline. The monastery adopted the rule of Saint Maur in 1660. As at La Réole and Sainte-Croix of Bordeaux, the order of Saint Maur erected vast buildings at La Sauve. In the nineteenth century those buildings were successively used as a college and as a normal-school (training-college for school-teachers). They were destroyed by a fire in 1910 and now church and buildings are nothing but admirable ruins.

CONCLUSION

•
—————

When, from the top of La Sauve steeple, we look down on the village, we see, on one side, the old quarter crouching as it were against the monastery wall, on its right the new houses stretching towards the railroad, towards traffic, trade and wealth. It is an epitome of the history of our country: in the past, the need of more safety; now longer periods of peace.

Invasions rushing upon our country from the north or the south, religious or political feuds arming one half of the people against the other half, acts of violence committed wantonly by powerful feudal lords, all those are only memories of a remote past. Now, the invaders are stopped by the courage of our soldiers, our wiser and more tolerant habits and thoughts may prevent the frightful catastrophes of religious wars; and our social organization precludes all private and family feuds.

As we work in peace to reach a better state of general happiness and comfort, we must not forget to look back on the past ages, were it only to appreciate the distance which has been gone over. We must gratefully remember the bygone generations. They found the Gironde region a wilderness, with forests and swamps. They fought against it; little by little they won our modest properties out of those vast estates which Ausonius compared to small kingdoms. They made of the slave a serf, of the serf a freeman, and gave, him

his share in the government of the commune and of the whole nation.

Let us avail ourselves of our forefathers' hard-won experience; it will make us realize that the triumph of violence and oppression is transitory, and that no progress can last, unless it is grounded on common sense and justice.

BIOGRAPHICAL NOTES

Alienor of Aquitania. *See* p. 25.

Ausonius (ivth century of our era). The son of a Bazas physician, was a professor at Bordeaux, tutor of the emperor Gratian, who made him a consul. A latin poet of great talent, he described Bordeaux and its region about the end of the Roman domination.

Baurein (Abbé Jacques) (1713-1790); classified several archives; wrote the *Variétés bordelaises*, a trustworthy book, which can be read with profit, even now.

Bel (Jean-Jacques) (1693-1738). A member of the Bordeaux Parliament, and a benefactor of the Academy of Sciences, Literature and Arts of Bordeaux, to which he bequeathed his library, on condition it should become free to the public.—It has become Bordeaux-library, the oldest of public libraries in the French towns.

Berland (Pierre). *See* Pey-Berland.

Bernard Angevin, lord of Pujols and Rauzan. He was one of the most active servants of the kings of England in our country during the xvth century.

Berquin (Armand) (1749-1791). Born at Bordeaux, wrote children's stories which have been popular for a long time. His house still exists at Langoiran.

Bertrand de Goth. *See* Clement V.

Bonnaffé (François) (1723-1809). A ship-owner of Bordeaux; by his cleverness, activity and honesty, he acquired a fortune of fifteen millions of francs gained in his trade with the West Indies; he was called «the Happy Man»

Cabirol (Barthélemy) (about 1732-1786). A sculptor of great talent. Amongst other works there are: the decoration of Bordeaux city-hall-receiving rooms, the pulpit of Saint-Remy church, now at Saint-André cathedral; the Easter candlestick of Saint-Michel and the carved work at the doors of that church.

Captal de Buch. Captal means a chief. It was the title of some lords in our country, especially those of La Teste and of Buch. *See* Grailly.

Clement V (about 1264-1315). Bertrand-de-Goth, born near Uzeste, was bishop of Cominges (1295-1299) archbishop of Bordeaux (1299-1305) and pope under the name of Clement V (1305-1315). His tomb stands in the church of Uzeste to whose building he had largely contributed.

Dupré de Saint-Maur (Nicolas). Intendant of Guienne under Louis XIV, from 1776 to 1784, was one of the best administrators of the royal government. — He encouraged agriculture, commerce, literature and arts, worked with much intelligence for the prosperity of Bordeaux.

Epernon (Jean-Louis de Nogaret de La Valette, duke of) (1554-1642). A governor of Guienne, famous by his pride and his costly way of living. — He built the chateau and the funereal chapel of Cadillac.

Epernon (Bernard de Foix et de La Valette, duke of) (1592-1661), son of the preceding duke of Epernon. He was, like his father, governor of Guienne and made himself conspicuous during the Fronde by his tyranny and cruelty.

Florimont de Lesparre. *See* p. 99.

Foix (Louis de) (about 1538-1600). A famous engineer; he built Cordouan's lighthouse.

Francin (Claude) (1702-1773), was born at Strasbourg, became a good sculptor, sculpted at Bordeaux, the pediment of the Bourse, the bas-reliefs of the equestrian statue of Louis XV, the pediment of the Académie d'équitation (now entrance of the riding-school, Judaique Street n° 166).

Gabriel (Jacques) (1667-1742). A famous architect, born in Paris; drew for Bordeaux the plans of the Place Royale (now Place de la Bourse) the two buildings of the « Douane » and « Bourse » (Custom-house and Exchange) which stand at both ends of this square. They were executed or finished by his son, Jacques-Angé (1709-1782).

Grailly (Jean de), captal (i. e. chief) of Buch (died 1377). Was one of the most renowned knights of the xivth century; and one of the staunchest followers of the king of England. After the battle of Cocherel, he was taken prisoner by Du Guesclin, who in his turn became Grailly's prisoner after the battle of Navarrete. He fell again into the hands of the French in 1372 and died a captive.

- Hustin** (Jacques) (1664-1749) founded at Bordeaux the first potteries whence came many articles which gave a great renown to this art in Bordeaux.
- La Boétie** (Etienne de) (1530-1563) a magistrate in the Parliament of Bordeaux, friend of Montaigne, author of the book *De la Servitude volontaire* (of voluntary servitude) which he wrote at the age of seventeen and which has made him famous.
- Le Bas** (Jean), father and son, of Saintes. They were successively the master-builders of Saint Michel and erected the steeple of that church from 1472 to 1492.
- Lestonnac** (Jeanne de) (1556-1640), the foundress of the religious order of the Daughters of Our Lady (Filles de Notre-Dame), became famous by her virtuous life.
- Louis** (Victor) (1731-1800). A famous architect from Paris, built, at Bordeaux, the Grand-Théâtre and many mansions or châteaux in the town and in the neighborhood.
- Millanges** (Simon) (about 1540-1623). A printer in Bordeaux; published many works which are masterpieces of printing.
- Montaigne** (Michel Eyquem, lord of) (1533-1592). Descended from a family of Bordeaux bourgeois. He was a magistrate in the Parliament and mayor of Bordeaux (1581-1585). He wrote his *Essays* which are a masterpiece of French literature and human thought. His tomb stands, in the hall of the Faculty of Sciences and Letters at Bordeaux.
- Montesquieu** (Charles-Louis de Secondat, baron of) (1689-1755) born in the château of La Brède, president of the Bordeaux Parliament, author of the *Lettres Persanes* (Letters from a Persian) of the *Considérations sur les causes de la grandeur et de la décadence des Romains* (Considerations on the causes of the greatness and decline of Rome); of the *Esprit des Lois* (the Spirit of the Laws). He was one of the greatest French thinkers and of the best writers in the XVIIIth century.
- Ornano** (Alphonse d') (1548-1610) a native of Corsica; was one of the most important men of his time; marshal of France, lieutenant-general of the king in Guienne (1598) mayor of Bordeaux (1599) he improved the sanitary conditions of the town and surroundings. His funereal statue is in the lapidarian Museum.
- Paulin** (Saint) (353-431) born at Bordeaux, from a well-known family, was Ausonius' friend and pupil; he rose in his youth, to the highest functions. After his

conversion to christianity, he became a priest, and died as bishop of Nole, in the South of Italy. He has left some latin pieces of poetry.

Pey-Berland (about 1375-1458). Pey or Pierre (Peter) Berland, born at Avensan (Médoc), became a canon of Bordeaux, then archbishop of the same church (1430) resigned his charge about 1457. He was known as a very pious prelate and the founder of the University of Bordeaux.

Pontac (Arnaud de) (about 1530-1605); born at Bordeaux, bishop of Bazas (1572), very learned and very liberal towards the poor and towards the church. He had his cathedral rebuilt after its destruction by the protestants.

Rudel (Geoffroy) *See* p. 89.

Seurin (Saint) (vth century); was one of the most revered dignitaries of Bordeaux primitive church. Came to Bordeaux from the East. The bishop Saint-Amand handed him his charge and resumed it only after his death. Saint Seurin gave his name to one of the oldest churches in Bordeaux.

Sourdis (François de) (1575-1628). A cardinal, archbishop of Bordeaux, re-established peace in his diocese after the religious disturbances of the xvth century, and ordered the building of the Chartreuse-church. He did a great service to the town by drying the marshes which surrounded it.

Thomàs Illyricus (xvth century). A Cordelier monk, famous at Bordeaux as a popular preacher, built the chapel of Arcachon, in honor of the Virgin.

Tourney (Louis-Urbain-Albert, marquis of). Born about 1690 at the Andelys (Eure), died in Paris in 1760, was intendant of Guienne under Louis XV from 1743 to 1757. He administered Bordeaux and the province very intelligently, and prevented a frightful famine (1748). —He built many new roads, and contributed very much to the embellishment of the town. He was the maker of modern Bordeaux.

Vinet (Elie) (1509-1587). Was the principal of the College of Guienne, a distinguished and modest scholar. He was the first to find out the origins of Bordeaux and Bourg.

Waïfre. *See* p. 21.

TABLE OF CONTENTS

| | Pages. |
|--|--------|
| List of illustrations | 2 |
| Dedication | 5 |
| Preface by M. le Recteur Thamin | 7 |
| Before the Romans | 11 |
| The Roman Period | 15 |
| The Merovingian and Carolingian periods; beginning of the - Middle Ages. VIth to Xth centuries. | 21 |
| The end of the Middle Ages; XIth century to 1453. | 25 |
| Modern times (1453-1789) | 48 |
| The metropolis: Bordeaux. | 70 |
| A bastide: Libourne. | 80 |
| A stopping-place on a Roman road: Blaye. | 86 |
| A bishopric: Bazas | 90 |
| A priory: La Réole. | 94 |
| A fortified castle: Lesparre | 99 |
| A commune: Saint-Émilien | 101 |
| An abbey: La Sauve | 106 |
| Conclusion | 109 |
| Biographical notes. | 111 |



